THE PREFACE TO GONDIBERT, AN HEROICK POEM WRITTEN BY SIR WILLIAM D'AVENANT: WITH AN ANSWER TO THE PREFACE BY Mr HOBBES.

A PARIS,

Chez MATTHIEV GVILLEMOT, ruë Sainct Iacques au coin de la ruë de la Parcheminerie, à l'Enseigne de la Bibliotheque.

M. DC. L.

THE AVTHOR'S PREFACE TO HIS MVCH HONOVR'D FREIND, M. Hobbes.

SIR, Since you haue done me the honour to allow this Poem a daylie examination as it was writing, I will presume now it hath attain'd more length, to giue you a longer trouble; that you may yeild me as great aduantages by censuring the method, as by iudging the Numbers, and the matter. And becauſe you shall paſſe through this new Building with more eaſe to your diſquiſition, I will acquaint you,

what care I tooke of my materialls, ere I began to worke.

But first giue me leaue (remembring with what difficulty the world can shew any Heroick Poem, that in a perfect glasse of Nature giues vs a familiar and easy view of our selues) to take notice of those quarrells, which the Liuing haue with the Dead: and I will (according as all times haue apply'd their reuerence) begin with *Homer*, who though he seemes to me standing vpon the Poets famous hill, like the eminent Sea-marke, by which they haue in former ages stee'rd; and though he ought not to be remou'd from that eminence, least Posterity should presumptuously mistake their course; yet some (sharply obseruing how his successors haue proceeded no farther than a perfection of imitating him) say, that as Sea-markes are cheefly vsefull to Coasters, and

ſerue not thoſe who haue the ambition of Diſcouerers, that loue to ſayle in vntry'd Seas; ſo he hath rather prou'd a Guide for thoſe, whoſe ſatisfy'd witt will not venture beyond the track of others, then to them, who affect a new and remote way of thinking; who eſteeme it a deficiency and meaneſſe of minde, to ſtay and depend vpon the authority of example.

Some there are, that object that euen in the likelyhoods of Story (and Story, where euer it ſeemes moſt likely, growes moſt pleaſant) he doth too frequently intermixe ſuch Fables, as are objects lifted aboue the Eyes of Nature; and as he often interrogates his Muſe, not as his rationall Spirit but as a *Familiar*, ſeparated from his body, ſo her replyes bring him where he ſpends time in immortall conuerſation; whilſt ſupernaturally he doth often aduance his men to the quality

of Gods, and depose his Gods to the condition of men.

His Successor to fame, (and consequently to censure) is *Virgill*; whose toyles nor vertue cannot free him from the peeuishnesse (or rather curiosity) of diuers Readers. He is vpbrayded by some (who perhaps are affected Antiquaries, and make priority of time the measure of excellence) for gayning his renowne by imitation of *Homer*: Whilst others (no lesse bold with that ancient Guide) say, he hath so often led him into Heauen, and Hell, till by conuersation with Gods and Ghosts, he sometimes depriues vs of those naturall probabilities in Story, which are instructiue to humane life: And others affirme (if it be not irreuerence to record their opinion) that euen in witte, he seemes deficient by many omissions; as if he had design'd a pennance of grauity to

himſelfe and to poſterity : And by their obſeruing that continu'd grauity, me thinks they looke vpon him, as on a Muſitian compoſing of Anthemes ; whoſe excellence conſiſts more in the ſolemneſſe, then in the fancy; & vpon the body of his Worke as on the body of a Giant, whoſe force hath more of ſtrength, then quickneſſe, and of patience, then actiuity.

But theſe bold Cenſurers are in danger of ſo many Enemies, as I ſhall wiſely shrinke from them ; and only obſerue, that if any Diſciples of vnimitable Virgill can proue ſo formall, as to eſteeme witte (as if it were leuity) an imputation to the Heroique Muſe (by which maleuolent word, Witt, they would diſgrace her extraordinarie heights) yet if thoſe graue Iudges will be held wiſe, they muſt endure the fate of Wiſe men ; who always haue but few of their ſocietie; for

many more then consist of their number (perhaps not hauing the fullenneſſe to be of it) are taken with thoſe bold flights, and thinke tis with the Muſe (whoſe noble Quarry is men) as with the Eagle, who when he ſoares high ſtoopes more proſperouſly , and is moſt certaine of his prey. And ſurely Poets (whoſe buſineſſe should repreſent the Worlds true image often to our view) are not leſſe prudent than Painters, who when they draw Landſchaps entertaine not the Eye wholy with euen Proſpect, and a continu'd Flatte; but (for variety) terminate the ſight with lofty Hills, whoſe obſcure heads are ſometimes in the Clowdes.

Lucan who choſe to write the greateſt actions that euer were allow'd to be true (which for feare 'of contemporary witneſſes , oblig'd him to a very cloſe attendance vpon Fame)

did not obſerue that ſuch an enterprize rather beſeem'd an Hiſtorian then a Poet: for wiſe Poets think it more worthy to ſeeke out truth in the paſſions, then to record the truth of actions; and practiſe to deſcribe Mankinde iuſt as wee are perſuaded or guided by inſtinct, not particular perſons, as they are lifted, or leuell'd by the force of Fate, it being nobler to contemplate the generall Hiſtory of Nature, then a ſelected Diary of Fortune: And Painters are no more then Hiſtorians, when they draw eminent perſons (though they tearme that drawing to the life) but when by aſſembling diuers figures in a larger volume, they draw paſſions (though they terme it but Story) then they increaſe in dignity and become Poets.

I haue been thus hardy to call him to account for the choyce of his Argument, not meerly as it was Story,

but becauſe the actions he recorded were ſo eminent, and ſo neere his time, that he could not aſſiſt Truth, with ſuch ornaments as Poets, for vſefull pleaſure, haue allow'd her; leaſt the feign'd complexion might render the true ſuſpected. And now I will leaue to others the preſumption of meaſuring his Hyperboles, by whoſe ſpace and height they malitiouſly take the dimenſion of witt; and ſo miſtake him in his boyling Youth (which had merueilous forces) as wee diſrellish excellent Wine when fuming in the Lee.

Statius (with whome wee may conclude the old Heroicks) is as accomptable to ſome for his obligations to *Virgill*, as *Virgill* is to others for what he owes to *Homer*; and more cloſely then Virgill waits on *Homer*, doth *Statius* attend *Virgill*, and follows him there alſo where Nature neuer comes,

euen into Heauen, and Hell: and therefore he cannot escape such as approue the wisdome of the best Dramaticks; who in representation of examples, beleeue they preuaile most on our manners when they lay the Scene at home in their owne Country, so much they auoid those remote regions of Heauen and Hell: as if the People (whom they make ciuill by an easy communication with reason (and familiar reason is that which is call'd the ciuility of the Stage) were become more discreet than to haue their eyes persuaded by the descending of Gods in gay Clowds, and more manly than to be frighted with the rising of Ghosts in Smoake.

Tasso (who reuiu'd the Heroick flame after it was many ages quench'd) is held both in time and merit, the first of the Modernes; an honour by which he gaines not much; because

the number he excells must needs be few, which affords but one fit to succeed him; for I will yeild to their opinion, who permit not *Arioſto*, no nor *Du Bartas* in this eminent ranck of the Heroicks; rather than to make way by their admiſſion for *Dante*, *Marino*, and others. *Taſſo's* honnour too is cheefly allow'd him, where he moſt endeuors to make *Virgill* his Patterne: And againe, when we conſider from whom *Virgill's* ſpirit is deriu'd, wee may obſerue how rarely humane excellence is found; for Heroick Poeſy (which, if exact in it ſelfe, yeelds not to any other humane worke) flow'd but in few, and euen thoſe ſtreames deſcended but from one Grecian Spring: And tis with Originall Poems as with the Originall Peeces of Painters, whoſe Coppies abate the exceſſiue price of the firſt Hand.

But *Taſſo* though he came late into the world muſt haue his share in that Criticall warre which neuer ceaſes amongſt the Learned; and he ſeemes moſt vnfortunate, becauſe his errors which are deriu'd from the Ancients, when examin'd, grow in a great degree excuſable in them, and by being his, admit no pardon. Such as are his Councell aſſembled in Heauen, his Witches Expeditions through the Aire, and enchanted Woods inhabited with Ghoſts. For though the elder Poets (which were then the ſacred Prieſts) fed the world with ſupernaturall Tales, and ſo compounded the Religion, of Pleaſure and Myſterie (two Ingredients which neuer fail'd to worke vpon the People) whilſt for the eternity of their Chiefs (more refin'd by education) they ſurely intended no ſuch vaine prouiſion) Yet a Chriſtian Poet (whoſe Religion little

needs the aydes of inuention) hath leſſe occaſion to imitate ſuch Fables, as meanly illuſtrate a probable Heauen, by the fashion, and dignity of Courts; and make a reſemblance of Hell, out of the Dreames of frighted Women; by which they continue and increaſe the melancholy miſtakes of the People.

Spencer may ſtand here as the laſt of this short File of Heroick Poets; Men, whoſe intellectualls were of ſo great a making, (though ſome haue thought them lyable to thoſe few cenſures wee haue mention'd) as perhaps they will in worthy memory outlaſt, euen Makers of Lawes, and Founders of Empire, and all but ſuch as muſt therefore liue equally with them, becauſe they haue recorded their names; and conſequently with their owne hands led them to the Temple of Fame. And

ſince wee haue dar'd to remember thoſe exceptions which the Curious haue againſt them, it will not be expected I should forget what is objected againſt *Spencer*; whoſe obſolete language wee are conſtrain'd to mention, though it be grown the moſt vulgar accuſation that is lay'd to his charge.

Language (which is the only Creature of Man's creation) hath like a Plant, ſeaſons of florishing, and decay; like Plants is remou'd from one ſoile to an other, and by being ſo tranſplanted, doth often gather vigour and increaſe. But as it is falſe huſbandry to graft old branches vpon yong ſtocks: ſo wee may wonder that our Language (not long before his time created out of a confuſion of others, and then beginning to flourish like a new plant) should (as helps to its increaſe) receiue from his

hand, new grafts of old wither'd words. But this vulgar exception, shall only haue the vulgar excuſe; which is, that the vnlucky choice of his *Stanza* hath by repetition of Rime brought him to the neceſſity of many exploded words.

If wee proceed from his Language to his Argument, wee muſt obſerue with others, that his noble and moſt artfull hands deſerud to be employ'd vpon matter of a more naturall, and therefore of a more vſefull kinde. His allegoricall Story (by many held defectiue in the connexion) reſembling (me thinks) a continuance of extraordinary Dreames; ſuch as excellent Poets, and Painters, by being ouerſtudious may haue in the beginning of Feauers: And thoſe morall viſions are iuſt of ſo much vſe to humane application, as painted Hiſtory, when with the couſenage of lights it is re-

preſented in Scenes, by which wee are much leſſe inform'd then by actions on the Stage.

Thus, Sir, I haue (perhaps) taken paines to make you think me malitious, in obſeruing how farre the Curious haue look'd into the errors of others; Errors which the naturall humor of imitation hath made ſo like in all (euen from *Homer* to *Spencer*) as the accuſatiõs againſt the firſt, appeare but little more then repetition in euery proceſſe againſt the reſt: and comparing the reſemblance of error in perſons of one generation, to that which is in thoſe of an other age; wee may finde it exceeds not any where, notoriouſly, the ordinary proportion. Such limits to the progreſſe of euery thing (euen of worthines as well as defect) doth Imitation giue: for whilſt wee imitate others, wee can no more excell them, then he that ſailes by

others Mapps can make a new diſcouery: and to Imitation, Nature (which is the only viſible power, and operation of God) perhaps doth needfully encline vs, to keepe vs from exceſſes. For though euery man be capable of worthineſſe and vnworthineſſe (as they are defin'd by Opinion) yet no man is built ſtrong enough to beare the extremities of either, without vnloading himſelfe vpon others shoulders, euen to the wearineſſe of many. If courage be worthineſſe, yet where it is ouergrowne into extreames, it becomes as wilde and hurtfull as ambition; and ſo what was reuerenc'd for protection growes to be abhor'd for oppreſſion: If *Learning* (which is not Knowledge, but a continu'd Sayling by fantaſtick and vncertaine windes towards it) be worthyneſſe, yet it hath bounds in all Philoſophers; and Nature that meaſur'd thoſe bounds,

bounds, ſeemes not ſo partiall, as to allow it in any one a much larger extent then in an other; as if in our fleshy building, she conſider'd the furniture and the roome, alike, and together; for as the compaſſe of Diadems commonly fits the whole ſucceſſion of thoſe kings that weare them; ſo throughout the whole World, a very few inches may diſtinguish the circumference of the heads of their Subjects: Nor need wee repine that Nature hath not ſome Fauorites, to whom she doth diſpenſe this Treaſure, *Knowledge*, with a prodigious Liberalitie. For as there is no one that can be ſaid vaſtly to exceed all mankinde; ſo diuers that haue in learning tranſcended all in ſome one prouince, haue corrupted many with that great quantity of falſe gold; and the authority of their ſtronger Science hath often ſeru'd to diſtract, or per-

uert their weaker diſciples.

And as the qualities which are term'd good, are bounded, ſo are the bad; and likewiſe limited, as well as gotten by imitation; for amongſt thoſe that are extraordinary, either by birth or brayne (for with the vſuall pride of Poets, I paſſe by common crowds, as negligently as Princes moue from throngs that are not their owne Subjects) wee cannot finde any one ſo egregious (admitting cruelty and auarice for the chiefeſt euills; and errors in gouerment or doctrine, to be the greateſt errors) but that diuers of former or ſucceeding times may enter the ſcales with them, and make the Ballance euen; though the paſſion of Hiſtorians would impoſe the contrary on our belief; who in diſpraiſe of euill Princes are often as vnjuſt and exceſſiue as the common People: for there was

neuer any Monarch ſo cruell but he had liuing ſubjects, nor ſo auaritious but that his ſubjects were richer then himſelf; nor euer any diſeaſe in gouerment ſo extreamly infectious as to make vniuerſall Anarchy, or any error in Doctrine ſo ſtrong by the Maintayner, but that Truth (though it wraſtled with her often, and in many places) hath at ſome ſeaſon, and on ſome grownd, made her aduantages and ſucceſſe apparent: Therefore wee may conclude, that Nature, for the ſafety of mankinde, hath as well (by dulling and ſtopping our progreſſe with the conſtant humor of imitation) giuen limits to courage and to learning, to wickednes and to erour, as it hath ordain'd the shelues before the shore, to reſtraine the rage and exceſſes of the Sea.

But I feele (Sir) that I am falling into the dangerous Fitte of a hott

Writer; for in ſtead of performing the promiſe which begins this Preface, and doth oblige me (after I had giuen you the judgment of ſome vpon others) to preſent my ſelfe to your cenſure, I am wandring after new thoughts: but I ſhall aske your pardon, and returne to my vndertaking.

My Argument I reſolu'd ſhould conſiſt of Chriſtian perſons; for ſince Religion doth generally beget, and gouerne manners, I thought the example of their actions would preuaile moſt vpon our owne, by being deriu'd from the ſame doctrine and authority; as the particular Sects educated by Philoſophers were diligent and pliant to the dictates and fashions of ſuch as deriu'd them ſelues from the ſame Maſter; but lazy and froward to thoſe who conuers'd in other Schooles: Yet all theſe Sects pretented

to the ſame beauty, *Vertue*; though each did court her more fondly, when she was dreſs'd at their owne homes, by the hands of their acquaintance: And ſo Subjects bred vnder the lawes of a Prince (though Lawes differ not much in Morality, or priuiledge throughout the ciuill World; being euery where made for direction of Life, more then for ſentences of Death) will rather dye neer that Prince, defending thoſe they haue been taught, then liue by taking new from an other.

Theſe were partly the reaſons why I choſe a Story of ſuch Perſons as profeſs'd Chriſtian Religion; but I ought to haue been moſt enclin'd to it, becauſe the Principles of our Religiō conduce more to explicable vertue, to plaine demonſtratiue juſtice, and euen to Honor (if Vertue the Mother of Honor be voluntary, and actiue in

the darke, ſo as she need not lawes to compell her, nor looke for witneſſes to proclaime her) then any other Religion that e're aſſembl'd men to Diuine Worship. For that of the *Iewes* doth ſtill conſiſt in a ſullen ſeparation of them ſelues from the reſt of humane flesh, which is a fantaſticall pride of their owne cleaneſſe, and an vnciuill diſdaine of the imagin'd contagiouſnes of others; and at this day, their cantonizing in Tribes, and shyneſſe of allyance with neighbours, deſerus not the terme of mutuall loue, but rather ſeemes a beſtiall melancholy of hearding in their owne Walks. That of the Ethnicks, like this of Mahomet, conſiſted in the vaine pride of Empire, and neuer enjoyn'd a Iewish ſeparation, but drew all Nations together; yet not as their companyons of the ſame ſpecies, but as ſlaues to a Yoke: Their

ſanctity was Honor, and their Honor only an impudent courage, or dexterity in deſtroying. But Chriſtian Religion hath the innocence of Village neighbourhood, and did anciently in its politicks rather promote the intereſt of Mankinde then of States; and rather of all States then of one; for particular endeauors only in behalfe of our owne homes, are ſignes of a narrow morall education, not of the vaſt kindneſſe of Chriſtian Religion, which likewiſe ordain'd as well an vniuerſall communion of boſoms, as a community of Wealth. Such is Chriſtian Religion in the precepts, and was once ſo in the practiſe. But I reſolu'd my Poem ſhould repreſent thoſe of a former age, perceiuing tis with the ſeruants of Chriſt, as with other ſeruãts vnder temporall power, who with all cleaneneſſe, and euen with officious diligence performe their

duty in their Maſters ſight; but ſtill as he grow's longer abſent, become more ſlothfull, vncleane, and falſe. And this, who ere compares the preſent with the Primitiue times, may too palpably, and with horrour diſcerne.

When I conſider'd the actions which I ment to deſcribe, (thoſe inferring the perſons) I was againe perſuaded rather to chuſe thoſe of a former age, then the preſent; and in a Century ſo farre remou'd, as might preſerue me from their improper examinations who know not the requiſites of a Poem, nor how much pleaſure they loſe (and euen the pleaſures of Heroick Poeſy are not vnprofitable) who take away the liberty of a Poet, and fetter his feet in the ſhackles of an Hiſtorian: For why ſhould a Poet doubt in Story to mend the intrigues of Fortune by

more delightfull conueyances of probable fiction, becauſe auſtere Hiſtorians haue enter'd into bond to truth? an obligation which were in Poets, as foolish and vnneceſſary as is the bondage of falſe Martyrs, who lye in chaines for a miſtaken opinion: But by this I would imply, that Truth narratiue, and paſt, is the Idoll of Hiſtorians, (who worship a dead thing) and truth operatiue, and by effects continually aliue, is the Miſtreſſe of Poets, who hath not her exiſtence in matter, but in reaſon.

I was likewiſe more willing to deriue my theame from elder times, as thinking it no little marke of skilfulneſſe to comply with the cõmon Infirmity; for men (euen of the beſt education) diſcouer their eyes to be weake, when they looke vpon the glory of Vertue (which is great actions) and rather endure it at diſtance then neer; being

more apt to beleeue, and loue the renowne of Predeceſſors, then of Contemporaries, whoſe deeds excelling theirs in their owne ſight, ſeeme to vpbraid them, and are not reuerenc'd as examples of Vertue, but enuy'd as the fauours of Fortune: But to make great actions credible is the principall Art of Poets; who though they auouch the vtility of Fictions, ſhould not (by altering and ſubliming Story) make vſe of their Priuiledge to the detriment of the Reader: whoſe incredulity (when things are not repreſented in proportion) doth much allay the reliſh of his pitty, hope, ioy, and other Paſſions: For wee may deſcend to compare the deceptions in Poeſy to thoſe of them that profeſſe dexterity of Hand, which reſembles Conjuring, and to ſuch wee come not with the intention of *Lawyers* to examine the euidence of facts, but are

content (if wee like the carriage of their feign'd motion) to pay for being well deceiu'd.

As in the choiſe of time, ſo of place, I haue comply'd with the weaknes of the generality of men; who think the beſt objects of their owne country ſo little to the ſize of thoſe abroad, as if they were shew'd them by the wrong end of a Proſpectiue: for Man (continuiug the appetites of his firſt Childhood, till he arriue at his ſecond which is more froward) muſt be quieted with ſomething that he thinks excellent, which he may call his owne; but when he ſees the like in other places (not ſtaying to compare them) wrangles at all he has. This leads vs to obſerue the craftines of the *Comicks*, who are only willing when they deſcribe humor (and humor is the Drunckeneſſe of a Nation which no ſleep can cure) to lay the Scene in

their owne country; as knowing wee are (like the Sonne of *Noah*) ſo little diſtaſted to behold each others ſhame, that wee delight to ſee euen that of a Father: yet when they would ſet forth greatneſſe and excellent vertue (which is the Theame of *Tragedy*) publiquely to the people; they wiſely (to auoid the quarrells of neighbourly enuy) remoue the Scene from home. And by their example I trauail'd too; and *Italie* (which was once the Stage of the World) I haue made the Theater, where I ſhew in either Sex, ſome patternes of human life, that are (perhaps) fit to be follow'd.

Hauing told you why I tooke the actions that should be my Argument, from men of our owne Religion, and giuen you reaſons for the choyce of the time and place deſign'd for thoſe actions; I muſt next acquaint you with the Schooles where they were

bred; not meaning the Schooles where they tooke their Religion, but Morality; for I know Religion is vniuerſally rather inherited then taught: and the moſt effectuall Schooles of Morality, are Courts and Camps: Yet towards the firſt, the people are vnquiet through enuy; and towards the other through feare; and always jealous of both for Injuſtice, which is the naturall ſcandall caſt vpon authority, and great force. They looke vpon the outward glory or blaze of Courts, as Wilde beaſts in darke nights ſtare on their Hunters Torches; but though the expences of Courts (whereby they shine) is that conſuming glory in which the people think their liberty is waſted (for wealth is their liberty and lou'd by them euen to jealouſy (being themſelues a courſer ſort of Princes, apter to take then to pay) yet Courts (I meane all

abſtracts of the Multitude; either by King, or Aſſemblyes) are not the Schooles where men are bred to oppreſſion, but the Temples where ſome times Oppreſſors take Sanctuary; a ſafety which our reaſon muſt allow them. For the ancient law's of Sanctuary (deriu'd from God) prouided chiefly for actions that proceeded from neceſſity; and who can imagine leſſe then a neceſſity of oppreſſing the people, ſince they are neuer willing either to buy their peace or to pay for Warre?

Nor are Camps the Schooles of wicked Deſtroyers, more then the *Inns of Court* (being the Nurſery of Iudges) are the Schooles of Murderers; for as Iudges are auengers of priuate men againſt priuate Robbers, ſo are Armys the auengers of the publique againſt publique Inuaders (either ciuill or forraigne) and

Inuaders are Robbers, though more in countenance then thoſe of the high-way, becauſe of their number. Nor is there other difference between Armys, when they moue towards Sieges, or battaile, and Iudges mouing in their Circuit (during the danger of extraordinary Malefactors) with the guards of the County; but that the latter is a leſſe Army, and of leſſe diſcipline. If any man can yet doubt of the neceſſary vſe of Armys, let him ſtudy that which was anciently call'd a Monſter, the Multitude (for Wolues are commonly harmeleſſe when they are met alone, but very vnciuill in Heards) and he will not finde that all his kindred by *Adam* are ſo tame, and gentle, as thoſe Louers that were bred in *Arcadia*: or to reforme his opinion, let him aske why (during the vtmoſt age of Hiſtory) Cittys haue been at the charge of defenſiue Walls & why

Fortification hath been practis'd ſo long, till it is growne an Art?

I may now beleeue I haue vſefully taken from Courts and Camps, the patterns of ſuch as will be fit to be imitated by the moſt neceſſary Men; and the moſt neceſſary men are thoſe who become principall by prerogatiue of blood (which is ſeldom vnaſſiſted with education) or by greatnes of minde, which in exact definition is Vertue. The common Crowd (of whom wee are hopeleſſe) wee deſert; being rather to be corrected by lawes (where precept is accompany'd with punishment) then to be taught by Poeſy; for few haue arriu'd at the skill of *Orpheus*, or at his good fortune, whom wee may ſuppoſe to haue met with extraordinary Grecian Beaſts, when ſo ſucceſfully he reclaim'd them with his Harpe. Nor is it needfull that Heroique Poeſy ſhould be

be leuell'd to the reach of Common men; for if the examples it presents preuaile vpon their Chiefs, the delight of Imitation (which wee hope wee haue prou'd to be as effectuall to good as to euill) will rectify by the rules, which those Chiefs establish of their owne liues, the liues of all that behold them; for the example of life, doth as much surpasse the force of precept, as Life doth exceed Death.

In the choyce of these Objects (which are as Sea-markes to direct the dangerous voyage of life) I thought fitt to follow the rule of Coasting Mapps, where the Shelu's and Rocks are describ'd as well as the safe Channell; the care being equall how to auoyd, as to proceed: and the Characters of men (whose passions are to be eschew'd) I haue deriu'd from the distempers of Loue, or Ambition: for Loue and Ambition are

too often the raging Feauers of great mindes. Yet Ambition (if the vulgar acception of the Word were corrected) would ſignifie no more then an extraordinary lifting of the feet in the rough ways of Honor, ouer the impediments of Fortune; and hath a warmt'h (till it be chaf'd into a Feauer) which is neceſſary for euery vertuous breaſt: for good men are guilty of too little appetite to greatneſſe, and it either proceeds from that they call contentedneſſe (but contentedneſſe when examin'd doth meane ſomething of Laſyneſſe as well as moderation) or from ſome melancholy precept of the Cloyſter; where they would make life (for which the world was only made) more vnpleaſant then Death; as if Nature, the Vicegerent of God (who in prouiding delightfull varietyes, which vertuous greatneſſe can beſt poſſeſſe, or aſſure peaceably

to others, implicitly commanded the vſe of them) should in the neceſſaries of life (life being her chiefe buſnieſſe) though in her whole reigne she neuer committed one error, need the councell of Fryars; whoſe ſolitude makes them no more fitt for ſuch direction, then Priſoners long fetter'd are for a race.

In ſaying this, I only awaken ſuch retir'd men, as euaporate their ſtrength of minde by cloſe & long thinking; and would euery where ſeparate the ſoule from the body, ere wee are dead, by perſuading vs (though they were both created and haue been long companions together) that the preferment of the one muſt meerly conſiſt in deſerting the other; teaching vs to court the Graue, as if during the whole leaſe of life wee were like Moles to liue vnder grownd; or as if long and well dying, were the

certaine means to liue in Heauen: Yet Reaſon (which though the moſt profitable Talent God hath giuen vs, ſome Diuines would haue Philoſophers to bury in the Napkin, and not put it to vſe) perſuads vs, that the painfull actiueneſſe of Vertue (for Faith on which ſome wholly depend, ſeemes but a contemplatiue boaſt till the effects of it grow exemplary by action) will more probably acquire euerlaſting dignities. And ſurely if theſe ſeuere Maſters (who though obſcure in Cells, take it ill if their very opinions rule not all abroad) did giue good men leaue to be induſtrious in getting a Share of gouerning the world, the Multitudes (which are but Tenants to a few Monarchs) would endure that ſubjection which God hath decreed them, with better order, and more eaſe; for the world is only ill gouern'd becauſe the wicked take

more paines to get authority, then the vertuous; for the vertuous are often preach'd into retirement; which is to the publique as vnprofitable as their ſleep; and the erroneouſneſſe of ſuch lazy reſt let Philoſophers judge; ſince Nature (of whoſe body man thinks himſelf the cheefeſt member) hath not any where, at any time, been reſpited from action (in her, cal'd motion) by which she vniuerſally preſerues and makes Life. Thus much of Ambition which should haue ſucceeded ſomething I was ſaying of Loue.

Loue in the Interpretation of the Enuious, is ſoftneſſe; in the Wicked, good men ſuſpect it for Luſt; and in the good, ſome ſpirituall men haue giuen it the name of Charity: And theſe are but termes to this which ſeemes a more conſider'd Definition; that indefinite Loue is Luſt; and Luſt when it is determin'd to one, is Loue;

This Definition too but intrudes it ſelfe on what I was about to ſay, which is, (and ſpoken with ſoberneſſe though like a *Lay-man*) that Loue is the moſt acceptable impoſition of Nature, the cauſe and preſeruation of Life, and the very healthfulneſſe, of the minde, as well as of the body; but Luſt (our raging Feauer) is more dangerous in Cities, then the Calenture in Ships.

Now (Sir) I againe aske you pardon, for I haue againe digreſſ'd; my immediate buſineſſe being to tell you; that the diſtempers of Loue & Ambition are the only characters I deſign'd to expoſe as objects of terrour: and my purpoſe was alſo to aſſure you, that I neuer meant to proſtitute Wickedneſſe in the Images of low and contemptible people, as if I expected the meaneſt of the multitude for my Readers (ſince only the

Rabble is ſeen at common executions) nor intended to raiſe iniquity to that height of horrour, till it might ſeem the fury of ſomething worſe then a beaſt. In order to the firſt I beleeue the *Spartans* (who to deterre their children from Drunkeneſſe accuſtom'd their Slaues to vomit before them) did by ſuch fulſome examples rather teach them to diſdaine the Slaues, then to loath Wine, for men ſeldome take notice of the vice in abject perſons, eſpecially where neceſſity conſtraines it. And in obſeruation of the ſecond, I haue thought, that thoſe horrid ſpectacles (when the latter race of *Gladiators* made vp the exceſſes of Roman feaſts) did more induce the Gueſts to deteſt the cruelty of mankinde, then increaſe their courage by beholding ſuch an impudent ſcorne of Life.

I haue now giuen you the accompt

of ſuch prouiſions as I made for this new Building; and you may next pleaſe (hauing examin'd the ſubſtance) to take a view of the forme; and obſerue if I haue methodically and with diſcretion diſpos'd of the materialls, which with ſome curioſity I had collected. I cannot diſcerne by any help from reading, or learned men, (who haue been to me the beſt and briefeſt Indexes of Books) that any Nation hath in repreſentment of great actiõs (either by *Heroicks* or *Dramaticks*) digeſted Story into ſo pleaſant and inſtructiue a method as the English by their *Drama*: and by that regular ſpecies (though narratiuely and not in Dialogue) I haue drawn the body of an Heroick Poem: In which I did not only obſerue the Symmetry (proportioning fiue bookes to fiue *Acts*, and *Canto's* to *Scenes*, (the *Scenes* hauing their number euer gouern'd by

occaſion)but all the *ſhadowings*,*happy ſtrokes*, *ſecret graces*, and euen the *drapery*(which together make the ſecond beauty) I haue(I hope) exactly follow'd: and thoſe compoſitions of ſecond beauty, I obſerue in the *Drama* to be the vnderwalks, interweauing, or correſpondence of leſſer deſigne in *Scenes*, not the great motion of the maine plot, and coherence of the *Acts*.

The firſt *Act* is the generall preparatiue, by rendring the cheefeſt characters of perſons, and ending with ſomething that lookes like an obſcure promiſe of deſigne. The ſecond begins with an introducement of new perſons, ſo finiſhes all the characters, and ends with ſome little performance of that deſigne which was promis'd at the parting of the firſt *Act*. The Third makes a viſible correſpondence in the Vnderwalks(or leſſer intri-

gues) of perſons; and ends with an ample turne of the maine deſigne, and expectation of a new. The fourth (euer hauing occaſion to be the longeſt) giues a notorious turne to all the Vnderwalks, and a counterturne to that maine deſigne which chang'd in the Third. The Fifth begins with an intire diuerſion of the mayne, and dependant Plotts; then makes the generall correſpondence of the perſons more diſcernable, and ends with an eaſy vntying of thoſe particular knots, which made a contexture of the whole; leauing ſuch ſatisfaction of probabilities with the Spectator, as may perſuade him that neither Fortune in the fate of the Perſons, nor the Writer in the Repreſentment, haue been vnnaturall or exorbitant. To theſe Meanders of the English Stage I haue cut out the Walkes of my Poem; which in this deſcription may

ſeeme intricate and tedious; but will I hope (when men take paines to viſit what they haue heard deſcrib'd) appeare to them as pleaſant as a ſommer paſſage on a crooked Riuer, where going about, and turning back, is as delightfull as the delays of parting Louers.

In placing the Argument (as a *Proem*) before euery *Canto*, I haue not wholly follow'd the example of the Moderns; but auerted it from that purpoſe to which I found it frequently vs'd: for it hath been intended by others, as the contents of the Chapter, or as a Bill of Fare at a Venetian Feaſt; which is not brought before the meate to rayſe an expectation, but to ſatisfy the longing curioſity of the Gueſts. And that which I haue call'd my Argument, is only meant as an aſſiſtance to the Readers memory, by contayning breef hints, ſuch, as

if all the Arguments were ſucceſſiuely read, would make him eaſily remember the mutuall dependancies of the generall deſigne; yet each rather mentions euery perſon acting, then their actions: But he is very vnskilfull that by Narratiues before an Hiſtoricall Poem, preuents expectation; for ſo he comes to haue as little ſucceſſe ouer the Reader (whom the Writer should ſurprize, and as it were keep priſoner for a time) as he hath on his Enemy's, who commanding a party out to take them (and commonly Readers are juſtly Enemyes to Writers) imparts openly the deſigne ere he begins the action: Or he may be ſaid to be as vnluckily officious as he that leads a wooing to a Miſtreſſe, one that already hath newly enjoy'd her.

I shall ſay a little, why I haue choſē my interwouen *Stanza* of foure, though I am not oblig'd to excuſe the choyce;

for numbers in Verſe muſt, like diſtinct kindes of Muſick, be expos'd to the vncertaine and different taſte of ſeuerall Eares. Yet I may declare that I beleeu'd it would be more pleaſant to the Reader, in a Worke of Length, to giue this reſpite or pauſe, between euery *Stanza* (hauing endeuor'd that each should containe a period) then to run him out of breath with continu'd *Couplets*. Nor does alternate Rime by any lowlineſſe of cadence make the ſound leſſe Heroick, but rather adapt it to a plaine & ſtately compoſing of Muſick; and the breuity of the *Stanza* renders it leſſe ſubtle to the Compoſer, and more eaſy to the Singer; which in *ſtilo recitatiuo*, when the Story is long, is cheefly requiſite. And this was indeed (if I shall not betray vanity in my Confeſſion) the reaſon that preuail'd moſt towards my choyce of this *Stanza*, and my

diuiſion of the maine worke into *Cantos*, euery *Canto* including a ſufficient accomplishment of ſome worthy deſigne or action; for I had ſo much heat (which you, Sir, may call pride, ſince pride may be allow'd in *Pegaſus*, if it be a praiſe to other Horſes) as to preſume they might (like the Works of Homer ere they were joyn'd together and made a Volume by the Athenian King) be ſung at Village-feaſts; though not to Monarchs after Victory, nor to Armys before battaile. For ſo (as an inſpiration of glory into the one, and of valour into the other) did *Homer's* Spirit, long after his body's reſt, wander in muſick about *Greece*.

Thus you haue the Modell of what I haue already built, or ſhall hereafter joine to the ſame frame. If I be accus'd of Innouation, or to haue tranſgreſs'd againſt the method of the

Ancients; I shall think my selfe secure in beleeuing, that a Poet who hath wrought with his owne Instruments at a new designe, is no more answerable for disobedience to Predecessors, then *Law-makers* are lyable to those old Lawes which themselues haue repeal'd.

Hauing described the outward frame, the large roomes within, the lesser conueyances, and now the furniture; it were orderly to let you examine the matter of which that furniture is made: But though euery Owner who hath the Vanity to shew his ornaments, or Hangings, must endure the curiosity, and censure of him that beholds them; yet I shall not giue you the trouble of inquiring what is, but tell you of what I design'd their substance; which is, *Witte*: And *Witte* is the laborious, and the lucky resultances of thought, hauing

towards its excellence (as wee ſay of the ſtrokes of Painting) as well a happineſſe, as care. It is a Webb conſiſting of the ſubtleſt threds, and like that of the *Spider* is conſiderately woven out of our ſelues; for a *Spider* may be ſaid to conſider, not only reſpecting his ſolemneſſe, and tacite poſture (like a graue Scowte in ambush for his Enemy) but becauſe all things done, are either from conſideration, or chance; and the workes of chance are accomplishments of an inſtant, hauing commonly a diſſimilitude; but hers are the works of time, and haue their contextures alike.

Witte is not only the luck and labour, but alſo the dexterity of thought; rounding the world, like the Sun, with vnimaginable motion; and bringing ſwiftly home to the memory vniuerſall ſuruays. It is the Soules *Powder*, which when ſuppreſt (as

(as forbidden from flying vpward) blowes vp the reſtraint; and loſeth all force in a farther aſcenſion towards Heauen (the region of God) and yet by nature is much leſſe able to make any inquiſition downeward towards Hell, the Cell of the Deuill; But breaks through all about it (as farr as the vtmoſt it can reach) remoues, vncouers, makes way for Light, where darkneſſe was inclos'd, till great bodyes are more examinable by beīg ſcatter'd into parcells; and till all that finde its ſtrength (but moſt of mankinde are ſtrangers to *Witt*, as *Jndians* are to *Powder*) worſhip it for the effects, as deriu'd from the Deity. It is in Diuines Humility, Exemplarineſſe, and Moderation; In Stateſmem Grauity, Vigilance, Benigne Complaiſancy, Secrecy, Patience, and Diſpatch. In Leaders of Armys Valor, Painfulneſſe, Tēperance, Boū-ty, Dexterity in Punishing, and rewar-

ding, and a ſacred Certitude of pro-miſe. It is in Poets a full comprehen-ſion of all recited in all theſe; and an ability to bring thoſe comprehenſiõs into action, when they shall ſo farre forget the true meaſure of what is of greateſt conſequence to humanity, (which are things righteous, pleaſant and vſefull) as to think the delights of greatneſſe equall to that of Poeſy; or the Cheifs of any Profeſſion more neceſſary to the World then excellent Poets. Laſtly though *Wit* be not the enuy of ignorant Men, tis often of euill *Stateſmen*, and of all ſuch im-perfect great ſpirits, as haue it in a leſſe degree then Poets: for though no man enuys the excellence of that which in no proportion he euer taſted (as men cannot be ſaid to enuy the condition of Angells) yet wee may ſay the Deuill enuys the Supremacy of God, becauſe he was in ſome de-

gree partaker of his glory.

That which is not, yet is accompted, *Wit*, I will but sleightly remember; which seemes very incident to imperfect youth, and sickly age; Yong men (as if they were not quite deliuer'd from Child-hood whose first exercise is Language) imagine it consists in the Musick of words, and belieue they are made wise by refining their speech, aboue the vulgar Dialect: which is a mistake almost as great, as that of the people, who think Orators, (which is a title that crowns at riper years those that haue practis'd the dexterity of tongue) the ablest men; who are indeed so much more vnapt for gouerning, as they are more fit for Sedition: and it may be said of them as of the Witches of *Norway*, who can sell a Storme for a *Doller*, which for Ten Thousand they cannot allay. From the esteem of spea-

king they proceed to the admiration of what are commonly call'd *Conceits*, things that ſound like the knacks or toyes of ordinary *Epigrammatiſts:* and from thence, after more conuerſation and variety of objects, grow vp to ſome force of *Fancy*; Yet euen then like young Hawks they ſtray and fly farre off; vſing their liberty as if they would ne're returne to the Lure; and ofren goe at check ere they can make a ſtedy view, and know their game.

Old men, that haue forgot their firſt Childhood and are returning to their ſecond, think it lyes in *agnominations*, and in a kinde of an alike tinkling of words; or elſe in a graue telling of wonderfull things, or in comparing of times without a diſcouer'd partiality; which they performe ſo ill by fauoring the paſt, that, as tis obſeru'd, if the bodys of men ſhould grow leſſe, though but an vnmeaſu-

rable proportion in Seauen yeares; Yet reckoning from the *Flood*, they would not remaine in the Stature of Froggs; so if States and particular persons had impair'd in gouerment, and increas'd in wickednesse, proportionably to what Old men affirme they haue done, from their owne infancy, to their age; all publique Policy had been long since Confusion, and the congregated world would not suffise now to people a Village.

The last thing they suppose to be *Witte*, is their bitter Moralls, when they almost declare themselues Enemys to Youth, and Beauty; by which Seuerity they seem cruell as *Herod* when he surpris'd the Sleeping Children of *Bethlem*: For Youth is so farre from wanting Enemys, that it is mortally its owne; so vnpractis'd, that it is euery where cosen'd more then a Stranger among *Iewes*; & hath an Infirmity

of ſight more hurtfull then Blindneſſe to Blinde men; for though it cannot chuſe the way it ſcorns to be led. And Beauty, though many call themſelues her Frends, hath few but ſuch as are falſe to her: Though the World ſets her in a Throne, yet all about her (euen her graueſt Councellers) are Traytors, though not in conſpiracy, yet in their diſtinct deſignes; and to make her certaine not only of diſtreſſe but ruine, she is euer purſu'd by her moſt cruell enemy, the greate Deſtroyer, *Time*. But I will proceed no farther vpon Old men, nor in recording miſtakes; leaſt finding ſo many more, then there be Verities, wee might beleeue wee walke in as great obſcurity as the Egyptians when Darkneſſe was their Plague. Nor will I preſume to call the matter of which the Ornaments or Subſtantiall parts of this Poem are compos'd,

witte; but only tell you my endeuour was, in bringing Truth (too often abſent) home to mens boſoms, to lead her through vnfrequented and new ways, and from the moſt remote Shades; by repreſenting Nature, though not in an affected, yet in an vnuſuall dreſſe.

Tis now fitt, after I haue giuen you ſo long a ſuruay of the Building, to render you ſome accompt of the Builder, that you may know by what time, pains, and aſſiſtance I haue already proceeded, or may hereafter finish my worke: and in this I shall take occaſion to accuſe, and condemne, as papers vnworthy of light, all thoſe haſty digeſtions of thought which were publish'd in my Youth; a ſentence not pronounc'd out of melancholy rigour, but from a cheerfull obedience to the juſt authority of experience: For that graue miſtreſſe of

the World, *Experience* (in whoſe profitable Schoole thoſe before the Flood ſtay'd long, but wee like wanton children come thither late, yet too ſoone are call'd out of it, and fetch'd home by Death) hath taught me, that the engendrings of vnripe age become abortiue, and deform'd; and that after obtayning more yeares, thoſe muſt needs prophecy with ill-ſucceſſe, who make vſe of their Viſions in Wine; That when the ancient Poets were vallew'd as Prophets, they were long and painfull in watching the correſpondence of Cauſes, ere they preſum'd to foretell effects: and that tis a high preſumption to entertaine a Nation (who are a Poets ſtanding Gueſts, and require Monarchicall reſpect) with haſty prouiſions; as if a Poet might imitate the familiar diſpatch of Faulkoners, mount his *Pegaſus*, vnhood his *Muſe*, and with a

few flights boaſt he hath prouided a feaſt for a Prince. Such poſting vpon *Pegaſus* I haue long ſince forborne; and during my Iourney in this Worke haue mou'd with a ſlow pace; that I might make my ſuruays as one that trauaild not to bring home the names, but the proportion, and nature of things: and in this I am made wiſe by two great examples; for the freinds of *Virgill* acnowledge he was many yeares in doing honor to *Æneas* (ſtill contracting at night into a cloſer force the abundance of his morning ſtrengths) and *Statius* rather ſeems to boaſt, then blush, when he confeſſes he was twice Seauen in renowning the warre between *Argos* and *Thebes*.

Next to the vſefullneſſe of Time (which here implys ripe Age) I beleeu'd paines moſt requiſite to this vndertaking: for though painfulneſſe in

Poets (according to the vſuall negligence of our Nation in examining, and their diligence to cenſure) ſeemes always to diſcouer a want of naturall force, and is traduc'd, as if Poeſy concern'd the world no more then Dancing; whoſe only grace is the quickneſſe and facility of motion; and whoſe perfection is not of ſuch publique conſequence, that any man can merit much by attaining it with long labour; yet let them conſider, and they will finde (nor can I ſtay long ere I conuince them in the important vſe of Poeſy) the naturall force of a Poet more apparent, by but confeſſing that great forces aske great labour in managing; then by an arrogant brauing the world, when he enters the field with his vndiſciplin'd firſt thoughts: For a wiſe Poet, like a wiſe Generall, will not shew his ſtrengths till they are in exact gouer-

ment and order; which are not the poſtures of chance, but proceed from Vigilance and labour.

Yet to ſuch painfull Poets ſome vpbraid the want of extemporary fury, or rather *inſpiration*; a dangerous word; which many haue of late ſucceſfully vs'd; and *inſpiration* is a ſpirituall Fitt, deriu'd from the ancient Ethnick Poets, who then, as they were Prieſts, were Stateſmen too, and probably lou'd dominion; and as their well diſſembling of inſpiration begot them reuerence then, equall to that which was payd to Lawes; ſo theſe who now profeſſe the ſame fury, may perhaps by ſuch authentick example pretend authority ouer the people; It being not vnreaſonable to imagine, they rather imitate the *Greeke* Poets then the *Hebrew* Prophets, ſince the later were inſpir'd for the vſe of others; and theſe, like the former, pro-

phecy for themſelues. But though the ancient Poets are excuſ'd, as knowing the weake conſtitution of thoſe Deities from whom they tooke their Prieſthoo'd; and the frequent neceſſity of diſſembling for the eaſe of gouerment; yet theſe (who alſo from the cheef to the meaneſt are Stateſmen and Prieſts, but haue not the luck to be Poets) should not aſſume ſuch ſaucy familiarity with a true God.

From the time and labour requir'd to my Poem, let me proceed to my Aſſiſtants; by which I shall not ſo much atteſt my owne weakneſſe, as diſcouer the difficulties and greatneſſe of ſuch a worke. For when *Salomon* made vſe of his Neighbours towards his building, he loſt no reputation, nor by demanding thoſe aides was thought a leſſer Prince; but rather publish'd his Wiſdome, in rightly

vnderſtanding the vaſt extent of his enterpriſe: who likewiſe with as much glory made vſe of Fellers of wood, and Hewers of Stone, as of learned Architects: Nor haue I refrayn'd to be oblig'd to men of any ſcience, as well mechanicall, as liberall: Nor when Memory (from that various and plentifull ſtock, with which all obſeruers are furniſh'd, that haue had diuerſity of life) preſented me by chance with any figure, did I lay it aſide as vſeleſſe, becauſe at that inſtant I was not skilfull to manage it artfully; but I haue ſtayd and recorded ſuch objects, till by conſulting with right Maſters I haue diſpos'd of them without miſtake; It being no more shame to get Learning at that very time, and from the ſame Text; when, and by which, wee inſtruct others; then for a forward Scoute, diſcouering the Enemy, to ſaue his owne life at a Paſſe, where

he then teaches his Party to eſcape.

In remembring mine owne helps, I haue conſider'd thoſe which others in the ſame neceſſity haue taken; and finde that Writers (contrary to my inclination) are apter to be beholding to Bookes, then to Men; not only as the firſt are more in their poſſeſſion (being more conſtant Companions then deareſt frends) but becauſe they commonly make ſuch vſe of treaſure found in Bookes, as of other treaſure belonging to the Dead, and hidden vnder ground; for they diſpoſe of both with great ſecrecy, defacing the ſhape, or images of the one, as much as of the other; through feare of hauing the Originall of their ſtealth, or aboundance diſcouer'd. And the next cauſe why Writers are more in Libraries, then in company, is, that Bookes are eaſily open'd, and learned men are vſually shut vp, by a froward

or enuious humor of retention; or els vnfold themſelues, ſo as wee may read more of their weakneſſe, and vanity, then Wiſdome; imitating the Holiday-cuſtome in great Cittys, where the shops of Chaundry, and ſlight wares, are familiarly open, but thoſe of ſolid and ſtaple marchandiſe are proudly lockd vp.

Nor indeed can it be expected that all great Doctors are of ſo benigne a nature, as to take pains in gaining treaſure (of which Knowledge is the greateſt) with intent to inrich others ſo eaſily, as if they ſtood euery where with their Pockets ſpred, and ready to be pickt: Nor can wee read of any Father, who ſo farre and ſecretly adopted his Sonne to a Booke of his owne writing, as that his Sonne might be thought Author of that written Witte, as much as his Father was Author of him: Nor of any Huſband

that to his darling Wife would ſo farre ſurrender his Wiſdome, as that in publique, he could endure to let her vſe his Dictates, as if ſhe would haue others think her wiſer then himſelfe. By this remembrance of that vſuall parſimony in owners of Wit, towards ſuch as would make vſe of their plenty, I lament the fortune of others, and may wish the Reader to congratulate mine; For I haue found Frends as ready as Bookes, to regulate my conceptions, or make them more correct, eaſy, and apparent. But though I am become ſo wiſe, by knowing my ſelfe, as to beleeue the thoughts of diuers tranſcend the beſt which I haue written; yet I haue admitted from no man any change of my Deſigne, nor very ſeldome of my ſence; For I reſolu'd to haue this Poem ſubſiſt, and continue throughout, with the ſame complexion and ſpirit; though

though it appeare but like a plaine Family, of a neighbourly alliance, who marry into the ſame moderate quality and garbe, and are fearfull of introducing ſtrangers of greater ranke, leaſt the shining preſence of ſuch, might ſeem to vpbraid, and put all about them out of countenance.

And now, Sir, that the Reader may (whom Writers are faine to court, draw in, and keep with artifice, ſo shy men grow of Bookes) beleeue me worthy of him, I cannot forbeare to thank you in publique, for examining, correcting, and allowing this Poem in parcells ere it arriu'd at the contexture: by which you haue perform'd the juſt degrees of proceeding with Poets; who during the gayety and wantonneſſe of the Muſe, are but as children to Philoſophers (though of ſome Giant race) whoſe firſt thoughts (wilde, and roaming farre

off) muſt be brought home, watch'd, and interrogated, and after they are made more regular, be encourag'd and prais'd for doing well, that they may delight in ayming at perfection. By ſuch a Method the Muſe is taught to become Maſter of her owne, and others ſtrength: and who is he ſo learn'd (how proud ſo euer with being cherish'd, in the boſome of Fame) that can hope, (when through the ſeuerall ways of Science, he ſeeks Nature in her hidden walks) to make his Iourny short, vnleſſe he call you to be his Guide? and who ſo guided can ſuſpect his ſafety, euen when he trauails through the Enemy's country? For ſuch is the vaſt field of Learning, where the Learned (though not numerous enough to be an Army) lye as ſmall Partys, malitiouſly in Ambush, to deſtroy all new Men that looke into their Quarters. And from

ſuch, you, and thoſe you lead; are ſecure; becauſe you moue not by common Mapps, but haue painfully made your owne Proſpect; and trauaile now like the Sun, not to informe your ſelfe, but enlighten the World.

And likewiſe, when by the ſtrict ſuruay & Gouerment that hath been had ouer this Poem, I shall think to gouerne the Reader (who though he be noble, may perhaps judge of ſupreme power like a very Commoner, and rather approue authority, when it is in many, then in one) I muſt acquaint him, that you had not alone the trouble of eſtabliſhing, and deſtroying; but injoy'd your interualls and eaſe by Two Colleagues; Two that are worthy to follow you into the Cloſets of Princes; if the knowledge of Men paſt, (of whom Bookes are the remayning mindes) or of the preſent (of whom Conuer-

ſation is the vſefull and lawfull Spy) may make vp ſuch greatneſſe, as is fit for great Courts: or if the rayes that proceed from the Poetick Planet, be not a little too ſtrong for the ſight of moderne Monarchs; who now are too ſeldome taught in their youth, like Eaglets to fortify their eyes by often ſoaring neere the Sun. And though this be here but my teſtimony, it is too late for any of you to diſclaime it; for ſince you haue made it valid by giuing yours of GONDIBERT vnder your hands, you muſt be content to be vs'd by me, as Princes are by their prefer'd Subjects; who in the very act of taking honor returne it to the Giuer; as benefits receau'd by the Creature manifeſt the power, and redound to the glory of the Creator.

I am now, Sir, (to your great comfort, that haue been thus ill, and long diuerted) arriu'd at my laſt conſide-

ration, which is to ſatisfy thoſe who may inquire why I haue taken ſo much paines to become an Author? or why any man ſtays ſo long ſweating at the fire of Inuention, to dreſſe the food of the Minde, when Readers haue ſo imperfect Stomacks, as they either deuoure Bookes with ouer hasty Digeſtion, or grow to loath them from a Surfet. And why I more eſpecially made my taske an Heroick Poem? I shall inuolue the two firſt Queſtions in one; as ſubmitting to be concern'd amongſt the generality of Writers; whoſe Enemys being many, and now mine, wee muſt joyne forces to oppoſe them.

Men are cheefly prouok'd to the toyle of compiling Bookes, by loue of Fame, and often by officiouſneſſe of Conſcience, but ſeldome with expectation of Riches: for thoſe that ſpend time in writing to inſtruct

others, may finde leasure to informe themselues, how meane the prouisions are which busy and studious mindes can make for their owne sedentary bodys: And Learned men (to whom the rest of the world are but Infants) haue the same foolish affectiō in nourishing others mindes, as Pellicans in feeding their young; which is, at the expence of the very subsistance of Life. Tis then apparent they proceed by the instigation of Fame, or Conscience; and I beleeue many are persuaded by the first (of which I am One) and some are commanded by the second. Nor is the desire of Fame so vaine as diuers haue rigidly imagin'd; Fame being (when belonging to the Liuing) that which is more grauely call'd, a steddy and necessary reputation; and without it, hereditary Power, or acquir'd greatnesse can neuer quietly gouerne

the World. Tis of the Dead a muſicall glory, in which God, the author of excellent goodneſſe, vouchſafes to take a continuall share; For the remember'd vertues of great men are cheefly ſuch of his workes (mention'd by King Dauid) as perpetually praiſe him: and the good fame of the Dead preuails by example much more then the reputation of the Liuing, becauſe the later is always ſuſpected by our Enuy, but the other is cheerfully allow'd, and religiouſly admir'd: for Admiration (whoſe Eyes are euer weake) ſtands ſtill, and at gaze vpon great things acted farre off; but when they are neere, walks ſlightly away as from familiar objects. Fame is to our Sonnes a ſolid Inheritance, and not vnuſefull to remote Poſterity; and to our Reaſon, tis the firſt, though but a little taſte of Eternity.

Thoſe that write by the command

of Conſcience (thinking themſelues able to inſtruct others, and conſequently oblig'd to it) grow commonly the moſt voluminous; becauſe the preſſures of Conſcience are ſo inceſſant, that she is neuer ſatisfy'd with doing enough: for ſuch as be newly made the captiues of God (many appearing ſo to themſelues, when they firſt begin to weare the Fetters of Conſcience) are like common Slaues, when newly taken; who terrify'd with a fancy of the ſeuerity of abſolute Maſters, abuſe their diligence out of feare, and doe ill, rather then appeare idle. And this may be the cauſe why Libraries are more then double lin'd with Spirituall Bookes, or Tracts of Morality; the latter being the Spirituall Counſels of *Lay-men*; and the neweſt of ſuch great volumes (being vſually but tranſcriptions or tranſlations) differ ſo much from the An-

cients, as later days from thoſe of old, which difference is no more then an alteration of names by remouing the *Ethnicks* to make way for the *Saints*. Theſe are the effects of their labours, who are prouok'd to become Authors, meerly out of Conſcience; and Conſcience wee may againe auerre to be often ſo vnskilfull and timerous, that it ſeldome giues a wiſe and ſteddy accompt of God; but growes jealous of him as of an Aduerſary, and is after melancholy viſions like a fearfull Scout, after he hath ill ſuruayd the Enemy, who then makes incongruous, long, and terrible Tales.

Hauing confeſs'd that the deſire of Fame made me a Writer; I muſt declare, why in my riper age I choſe to gaine it more eſpecially by an Heroicall Poem; and the Heroick being by moſt allow'd to be the moſt beautifull of Poems, I shall not need to

decide the quarrels of Poets about the Degrees of Excellence in Poesy: but tis not amisse ere I auow the vsefulnesse of the science in generall (which was the cause of my vndertaking) to remember the value it had from the greatest and most worthy spirits in all Ages: for I will not abstaine (though it may giue me the reputation but of common reading) to mention, that *Pisistratus*, (though a Tyrant) liu'd with the praise, and dy'd with the blessing of all *Greece*, for gathering the scatter'd limbs of *Homer's* Workes into a Body; and that Great *Alexander* by publiquely conuersing with it attain'd the vniuersall opinion of wit; the fame of such inward forces conducing as much to his Conquests, as his Armys abroad: That the *Athenian* Prisoners were thought worthy of life and liberty for singing the Tragedies of *Euri-*

pides: That *Thebes* was ſau'd from deſtruction by the Victors reuerence to the memory of *Pindar*: That the elder *Scipio* (who gouern'd all the ciuill world) lay continually in the boſome of *Ennius*: That the great *Numantin* and *Lælius* (no leſſe renownd) were openly proud when the Romans beleeu'd they aſſiſted *Terence* in his Comedies: That Auguſtus (to whom the myſteries of vniuerſall Empire were more familiar then domeſtique Dominion to Moderne Kings) made *Virgill* the partner of his joyes, and would haue diuided his buſineſſe with *Horace*: and that *Lucan* was the feare, and enuy of *Nero*. If wee approach neerer our owne times, wee may adde the triumphall Entry which the Papacy gaue to *Petrarch*; and how much *Taſſo* is ſtill the glory and delight of *Italy*.

But as in this haſty Muſter of Poets

and liſting their confederates, I ſhall by omitting many, depriue them of that pay which is due from Fame; ſo I may now by the opinion of ſome Diuines (whom notwithſtanding I will reuerence in all their diſtinct habits and fashions of the minde) be held partiall, and too bold, by adding to the firſt number (though I range them vpon holy grownd, and aſide) *Moſes*, *Dauid*, and *Salomon*, for their Songs, Pſalmes, and Anthemes; the Second being the acknowledg'd Fauorite of God, whom he had gain'd by excellent Praiſes in ſacred Poeſy. And I feare (ſince Poeſy is the cleareſt light by which they finde the ſoule who ſeeke it) that Poets haue in their fluent kindneſſe diuerted from the right vſe, and ſpent too much of that ſpirituall talent in the honor of mortall Princes: for diuine Praiſe (when in the high perfection, as in Poets, and only in

them) is so much the vttermost and whole of Religious worship, that all other parts of Deuotion serue but to make it vp.

89.

Gondibert lib. 2. Canto, 6.

Praise, *is Deuotion fit for mighty Mindes;*
The diff'ring World's agreeing Sacrifice;
Where Heauen diuided Faythes vnited findes:
But Pray'r *in various discord vpward flyes.*

90.

For Pray't *the Ocean is, where diuersly*
Men steere their course, each to a seu'rall Coast;
Where all our Intr'ests so discordant be,
That halfe begg windes by which the rest are lost.

91.

By Penitence *when Wee our selues forsake,*
Tis but in wise designe on piteous Heauens;
In Praise *Wee nobly giue what God may take,*
And are without a Beggars blush forgiuen.

92.

Its vtmoſt force, like Powder's, *is vnknowne;*
And though weake Kings exceſſe of Praiſe *may feare,*
Yet when tis here, like Powder *dang'rous growne,*
Heauen's Vault receaues what would the Pallace teare.

After this contemplation, how acceptable the voyce of Poeſy hath been to God, wee may (by deſcending from Heauen to Earth) conſider how vſefull it is to Men; and among Men, Diuines are the cheef, becauſe ordain'd to temper the rage of human power by ſpirituall menaces, as by ſuddaine & ſtrange threatnings, madneſſe is frighted into Reaſon; and they are ſent hither as Liegers from God, to conſerue in ſtedfaſt motion the ſlippery joints of Gouerment; and to perſuade an amity in diuided Nations: therefore to Diuines I firſt addreſſe

my ſelfe; and preſume to aske them, why, euer ſince their dominion was firſt allow'd, at the great change of Religions, (though ours more then any inculcates obedience, as an eaſy Medicine to coole the impatient and raging world into a quiet reſt) mankinde hath been more vnruly then before? it being viſible that Empire decreas'd with the encreaſe of Chriſtianity; and that one weake Prince did anciently ſuffiſe to gouerne many ſtrong Nations: but now one little Prouince is too hard for their owne wiſe King: and a ſmall Republique hath Seuenty yeares maintain'd their reuolt to the diſquiet of many Monarchs. Or if Diuines reply, wee cannot expect the good effects of their office, becauſe their ſpirituall Dominion is not allow'd as abſolute, then it may be ask'd them more ſeuerely, why tis not allow'd? for where euer

there hath beē great degrees of power (which hath been often, and long in the Church) it diſcouers (though worldly viciſſitude be objected as an excuſe) that the Mannagers of ſuch power, ſince they endeauor'd not to enlarge it, beleeu'd the increaſe vnrighteous; or were in acting, or contriuing that endeauour, either negligent or weake: For Power like the haſty Vine, climbes vp apace to the Supporter; but if not skilfully attended and dreſs'd, inſtead of ſpreading, and bearing fruit, grows high, and naked; and then (like empty title) being ſoone vſeleſſe to others, becomes neglected, and vnable to ſupport it ſelfe.

But if Diuines haue fail'd in gouerning Princes (that is, of being intirely beleeu'd by them) yet they might obliquely haue rul'd them, in ruling the People; by whom oflate, Princes haue

haue been gouern'd; and they might probably rule the People, becauſe the heads of the Church (where euer Chriſtianity is preach'd) are Tetrarchs of Time; of which they command the fourth Diuiſion; for to no leſſe the Sabbaths, and Days of Saints amount; and during thoſe days of ſpirituall triumph, Pulpits are Thrones; and the people oblig'd to open their Eares, and let in the ordinances and commands of Preachers; who likewiſe are not without ſome little Regency throughout the reſt of the Yeare; for then they may conuerſe with the Laity, from whom they haue commonly ſuch reſpect (and reſpect ſoone opens the doore to perſuaſion) as shew's their Congregations not deaf in thoſe holy ſeaſons, when Speaking predominates.

But notwithſtanding theſe aduantages, the Pulpit hath little preuail'd;

for the world is in all Regions re-uers'd, or shaken by diſobedience; an Engine with which the great Angells (for ſuch were the Deuills, and had faculties much more ſublim'd then Men) beleeu'd they could diſorder Heauen. And tis not want of capacity in the lower Auditory that makes Doctrine ſo vnſuccesfull; for the People are not ſimple, ſince the Gentry (euen of ſtrongeſt education) lack ſufficient defenſe againſt them, and are hourely ſurpris'd in (their cõmon Ambushes) their Shops: For on ſacred Days they walke grauely and ſadly from Temples, as if they had newly bury'd their ſinfull Fathers; at night ſleep as if they neuer needed forgiue-neſſe; and riſe with the next Sun, to ly in waite for the Noble, and the Studious. And though theſe quiet Couſners are amongſt the People, eſteem'd their ſteddy Men; yet they honor the

Courage, and more actiue parts of ſuch diſobedient Spirits, as diſdayning thus tamely to deceaue, attempt brauely to robb the State; and the State they beleeue (though the Helme were held by Apoſtles) would always conſiſt of ſuch Arch-robbers, as who euer ſtripps them, but waues the tedious ſatisfaction which the Laſy expect from Lawes, and comes a shorter way to his owne.

Thus vnapt for obedience (in the condition of Beaſts whoſe appetite is Liberty, and their Liberty a licenſe of Luſt) the People haue often been, ſince a long, and notorious power hath continu'd with Diuines; whom though with reuerence wee accuſe for miſtaken lenity; yet are wee not ſo cruell to expect they should behaue themſelu's to Sinners like fierce *Phineas*, or preach with their Swords drawne, to kill all they cannot per-

ſwade: But our meaning is to shew how much their Chriſtian meeknesſe hath deceau'd them in taming this wilde Monſter the People; and a little to rebuke them for neglecting the aſſiſtance of Poets; and for vpbraiding the Ethnicks, becauſe the Poets mannag'd their Religion; as if Religion could walk more proſperouſly abroad, then when Morality (reſpectfully, and bareheaded as her Vsher) prepares the way: it being no leſſe true that during the Dominion of Poeſy, a willing and peacefull obedience to Superiors becalm'd the World; then that obedience like the Marriage yoke, is a reſtraint more needfull and aduantagious then liberty; and hath the ſame reward of pleaſant quietneſſe, which it anciently had, when Adam, till his diſobedience, injoy'd Paradiſe. Such are the effects of ſacred Poeſy, which charm's the Peo-

ple, with harmonious precepts; and whoſe aide Diuines should not diſdaine, ſince their Lord, (the Sauiour of the World) vouchaf'd to deliuer his Doctrine in Parabolicall Fictions.

Thoſe that be of next importance are Leaders of Armys; and ſuch I meaſure not by the ſuffrages of the People; who giue them reſpect as Indians worship the euill Spirit, rather for feare of harme, then for affection; but eſteem them as the painfull Protectors, and enlargers of Empire; by whom it actiuely moues; and ſuch actiue motion of Empire is as neceſſary as the motion of the Sea; where all things would putrifie, and infect one an other, if the Element were quiet; ſo is it with mens mindes on shore, when that Element of greatneſſe and honor, *Empire*, ſtands ſtill; of which the largeneſſe is likewiſe as needfull, as the vaſtneſſe of the Sea; For God

ordain'd not huge Empire as proportionable to the Bodies, but to the Mindes of Men; and the Mindes of Men are more monſtrous, and require more ſpace for agitation and the hunting of others, then the Bodies of Whales: But he that beleeus men ſuch moderate Sheep as that many are peacefully contain'd in a narrow Folde, may be better inform'd in *America*; where little Kings neuer injoy a harmleſſe neighborhood, vnleſſe protected defenſiuely amongſt them ſelues, by an Emperour that hath wide poſſeſſions, and priority ouer them (as in ſome few places) but when reſtraind in narrow dominion, where no body commands and hinders their nature, they quarrell like Cocks in a Pitt; and the Sun in a days trauaile there, ſees more battailes (but not of conſequence, becauſe their Kings though many, are little) then in *Europe* in a Yeare.

To *Leaders of Armies*, as to very neceſſary Men (whoſe office requires the vttermoſt aides of art, and Nature, and reſcues the ſword of Iuſtice, when tis wreſted from ſupreme Power by Commotion) I am now addreſſ'd; and muſt put them in minde (though not vpbraidingly) how much their Mighty Predeceſſors were anciently oblig'd to Poets; whoſe Songs (recording the praiſes of Conduct and Valor) were eſteem'd the cheefeſt rewards of Victory; And ſince Nature hath made vs prone to Imitation (by which wee equall the beſt or the worſt) how much thoſe Images of Action preuaile vpon our mindes, which are delightfully drawne by Poets? For the greateſt of the Grecian Captains haue confeſs'd, that their Counſells haue been made wiſe, and their Courages warme by *Homer:* and ſince Praiſe is a Pleaſure which

God hath inuited, and with which he often vouchsaf'd to be pleas'd when it was sent him by his owne Poet; why is it not lawfull for vertuous men to be cherish'd, and magnify'd with hearing their vigilance, Valour, and good fortune (the latter bring more the immediate guift of Heauen, because the effect of an vnknowne cause) commended, and made eternall in Poesy? But perhaps the art of praising Armies into great, and instant action, by singing their former deeds (an Art with which the Ancients made *Empire* so large) is too subtle for moderne *Leaders*; who as they cannot reach the heights of Poesy, must be content with a narrow space of Dominion: and narrow Dominion breeds euill, peeuish, and vexatious mindes, and a nationall selfe-opinion, like simple Iewish arrogance; and the Iewes were extraordinary proud in a

very little Country: For men in contracted gouerments are but a kinde of Priſoners; and Priſoners by long reſtraint grow wicked, malitious to all abroad, and foolish eſteemers of themſelues; as if they had wrong in not enjoying euery thing which they can only ſee out of Windowes.

Our laſt application is to *Stateſmen*, and Makers of *Lawes*; who may be reaſonably reduc'd to one; ſince the ſecond differ no more from the firſt, then Iudges (the Copies of *Law-makers*) differ from their Originalls: for Iudges, like all bold Interpreters, by often altering the Text, make it quite new; and *Stateſmen* (who differ not from Law-makers in the act, but in the manner of doing) make new Lawes preſumptuouſly without the conſent of the People; but *Legiſlators* more ciuilly ſeeme to whiſtle to the Beaſt, and ſtroake him into the Yoke:

and in the Yoke of State, the People (with too much pampering) grow ſoone vnruly and draw awry; Yet *Stateſmen* and *Judges* (whoſe buſineſſe is gouerning, and the thing to be gouern'd is the People) haue amongſt vs (wee being more proud and miſtaken then any other famous Nation) look'd grauely vpon Poetry, and with a negligence that betrayd a Northerly Ignorance; as if they beleeu'd they could performe their worke without it. But Poets (who with wiſe diligence ſtudy the People, and haue in all ages, by an inſenſible influence gouern'd their manners) may juſtly ſmile when they perceiue that *Diuines*, *Leaders of Armies*, *Stateſmen*, and *Iudges*, think *Religion*, the *Sword*, or (which is vnwritten *Law*, and a ſecret confederacy of Cheefs) *Policy*, or *Law* (which is written, but ſeldome rightly read) can giue, without the

helpe of the *Muſes*, a long and quiet ſatisfaction in gouerment: For *Religion* is to the wicked and faithleſſe (who are many) a juriſdiction againſt which they readily rebell: becauſe it rules ſeuerely, yet promiſeth no worldly recompenſe for obedience; obedience being by euery human power inuited with aſſurances of viſible aduantage. The Good (who are but few) need not the power of *Religion* to make them better, the power of *Religion* proceeding from her threatnings, which though meane Weapons, are fitly vs'd, ſince she hath none but baſe Enemies. Wee may obſerue too, that all Vertuous men are ſo taken vp with the rewards of Heauen, that they liue as if out of the World; and no gouerment receaues aſſiſtance from any man meerly as he is good; but as that goodneſſe is actiue in temporall things.

The *Sword* is in the hand of *Iuſtice* no guard to Gouerment, but then when *Iuſtice* hath an Army for her owne defenſe; and Armies, if they were not peruertible by Faction, yet are to Commonwealths like kings Phyſitians to poore Patients; who buy the cure of their diſorderd bodies at ſo high a rate, that they may be ſaid to change their Sickneſſe for Famine. *Policy* (I meane of the Liuing, not of the Dead; the one being the laſt rules or deſignes gouerning the Inſtant; the other thoſe lawes that began Empire) is as mortall as *Stateſmen* themſelues; whoſe inceſſant labors make that Hectick feauer of the minde, which inſenſibly diſpatches the Body: and when Wee trace *Stateſmen* through all the Hiſtories of Courts, wee finde their Inuentions ſo vnneceſſary to thoſe that ſucceed at the Helme, or ſo much enuy'd as they

ſcarce laſt in authority till the Inuentors are buried: and change of Deſignes in *Stateſmen* (their deſignes being the Weapons by which States are defended) growes as deſtructiue to Gouerment, as a continuall change of various Weapons is to Armies; which muſt receaue with ruine any ſuddaine aſſault, when want of practiſe makes vnactiueneſſe. Wee cannot vrge that the ambition of Stateſmen (who are obnoxious to the People) doth much diſorder gouerment; becauſe the Peoples anger, by a perpetuall comming in of new Oppreſſors is ſo diuerted in conſidering thoſe whom their Eyes but lately left, as they haue not time enough to riſe for the Publique: and euill ſucceſſors to power are in the troubled Streame of State like ſucceeding Tides in Riuers, where the Mudd of the former is hidden by the filth of the laſt.

Lawes, if very ancient, grow as doubtfull and difficult as Letters on bury'd Marble, which only Antiquaries read; but if not Old, they want that reuerence which is therefore paid to the vertues of Anceſtors, becauſe their crimes come not to our remembrance; and yet Great Men muſt be long dead whoſe ills are forgotten. If *Lawes* be New they muſt be made either by very Angells, or by Men that haue ſome vices; and thoſe being ſeen make their Vertues ſuſpected; for the People no more eſteeme able men, whoſe defects they know, (though but errors incident to Humanity) then an Enemy values a Strong Army hauing experience of their Errors. And new Lawes are held but the projects of neceſſitous Power, new Nets ſpred to intangle Vs; the Old being accompted too many, ſince moſt are beleeu'd to be made

for Forfeitures: and ſuch letting of blood (though intended by Law-makers for our health) is to the People always out of Seaſon: for thoſe that loue life with too much Paſſion (and Mony is the life blood of the People) euer feare a Conſumption. But be Law makers as able as Nature or Experience (which is the beſt Art) can make them; yet, though I will not yeild the Wicked to be wiſer then the Vertuous, I may ſay, offences are too hard for the Lawes, as ſome Beaſts are too wylie for their Hunters; and that Vice ouergrowes Vertue, as much as Weeds grow faſter then Medicinable Hearbs: or rather that Sinne, like the fruitfull Slime of *Nilus*, doth increaſe into ſo many various shapes of Serpents (whoſe walks and retreats are winding and vnknowne) that euen *Iuſtice* (the painfull purſuer of Miſchief) is become weary, and amaz'd.

After theſe Meditations, me thinks Gouerment reſembles a Ship, where though *Diuines*, *Leaders* of *Armys*, *Stateſmen*, and *Iudges* are the truſted Pilots; yet it moues by the means of Windes, as vncertaine as the breath of Opinion; and is laden with the People; a Freight much looſſer, and more dangerous then any other liuing ſtowage; being as troubleſome in faire weather, as Horſes in a Storme. And how can theſe Pilots Stedily maintaine their Courſe to the Land of Peace and Plenty, ſince they are often diuided at the Helme? For *Diuines*, (when they conſider great *Chiefs*) ſuppoſe Armys to be ſent from God for a temporary Plague, not for continuall Iuriſdiction; and that Gods extreame punishments (of which Armys be the moſt violent) are ordaind to haue no more laſtingneſſe, then the extreames in Nature.

They

They think, (when they consider *Statesmen*) Policy hath nothing of the Doue, and being all Serpent, is more dangerous, then the dangers it pretends to preuent: and that outwitting (by falshood and corruption) aduerse States, or the People (though the people be often the greater enemy and more perilsome being neereſt) is but giuing reputation to Sinne, and that to maintaine the Publique by Politique euills, is a baſe proſtitution of Religion, and the proſtitution of Religion is that vnpardonable whoredome which ſo much anger'd the Prophets. They think *Law* nothing but the Bible forcibly vſurp'd by couetous Lawyers, and diſguis'd in a Paraphraſe more obſcure then the Text; and that tis only want of juſt reuerence to Religion which doth expoſe vs to the charges and vexations of *Law*.

The *Leaders* of *Armys*, accuſe *Diuines* for vnwiſely raiſing the Warre of the World by oppoſite Doctrine, and for being more indiſcreet in thinking to appeaſe it by perſuaſion; forgetting that the diſpatchfull ending of Warre is blows; and that the naturall region for Diſputes, when Nations are engag'd, (though by Religion) is the Field of Battaile, not Schooles and Academies; which they beleeue by their reſtleſſe controuerſies) leſſe ciuill then Camps; as inteſtine Quarrell is held more barbarous then forraign Warr. They think *Stateſmen* to them (vnleſſe dignifyd with military office) but mean Spys, that like *African Foxes* (who attend on *Lyons*, ranging before and about, for their valiant prey) shrink back till the danger be ſubdu'd, and then with inſatiate hunger come in for a Share: Yet Sometimes with the Eye of Enuy (which inlarges

objects like a multiplying-glasse) they behold these *Statesmen*, and think them immense as *Whales*; the motion of whose vast bodys can in a peacefull calme trouble the Ocean till it boyle; After a little hasty wonder, they cõsider them againe with disdaine of their low constraints at Court; where they must patiently endure the little follies of such small Fauorites as wait euen neer the wisest Thrones; so fantastically weake seem Monarchs in the sicknesse of Care (a feauer in the head) when for the humerous pleasure of Diuersity, they descend from Purple Beds, and seeke their ease vpon the grownd. These great *Leaders* say also that *Law* moues slowly, as with fetter'd feet, and is too tedious in redresse of wrongs; whilste in Armys *Iustice* seems to ride poste, and ouertakes Offenders ere the contagion of crimes can infect others: and though in

Courts and Cittys great men fence often with her, and with a forciue ſleight put by her ſword; yet when she retires to *Camps*, she is in a poſture not only to punish the offences of particular Greatneſſe, but of iniurious Nations.

Stateſmen looke on *Diuines* as men whoſe long ſolitude and Meditations on Heauen hath made them Strangers vpon Earth: and tis acquaintance with the World, and knowledge of Man that makes abilities of Ruling: for though it may be ſaid that a ſufficient beleef of Doctrine would beget obedience (which is the vttermoſt deſigne of gouerning) yet ſince diuerſity of Doctrine doth diſtract all Auditors, and makes them doubtfully diſpoſe their obedience (euen towards ſpirituall powers, on which many would haue the temporall depend) therefore *Stateſmen* think them-

ſelues more fitt to manage *Empire*, then *Diuines*; whoſe vſefulneſſe conſiſts in perſuaſion; and perſuaſion is the laſt medicine (being the moſt deſperate) which *Stateſmen* apply to the diſtemper of the People: for their diſtemper is madneſſe, and Madneſſe is beſt cur'd with terror and force. They think that *Leaders* of *Armys* are to great Empire, as great Riuers to the Continent; which make an eaſy acceeſſe of ſuch benefitts as the Metropolis (the ſeat of Power) would els at vaſt diſtances with difficulty reach: yet often like proud Riuers when they ſwell, they deſtroy more by once ouerflowing their borders at home, then they haue in long time acquir'd from abroad: They are to little Empire like the Sea to low Iſlands; by nature a defenſe from Forreigners, but by accident, when they rage, a deluge to their owne shore. And at all ſeaſons

Stateſmen beleeue them more dangerous to gouerment then themſelues: for the popularity of *Stateſmen* is not ſo frequent as that of *Generalls*; or if by rare ſufficiency of Art it be gain'd; yet the force of Crowds in Citys, compar'd to the validity of men of Armes, and diſcipline, would appeare like the great number of Sheep to a few Wolues, rather a cauſe of Comfort then of Terror. They think that cheef *Miniſters of Law* by vnskilfull integrity, or loue of popularity (which shewes the Minde, as meanly borne as bred) ſo earneſtly purſue the protection of the Peoples right, that they neglect the publique Intereſt; and though the Peoples right, and publique Intereſt be the ſame, yet vſually by the People, the Miniſters of Law meane Priuate men, and by the other the State; and ſo the State and the People are diuided, as wee may ſay a

man is diuided within him ſelfe, when reaſon and paſſion (and Paſſion is folly) diſpute about conſequent actions; and if wee were calld to aſſiſt at ſuch inteſtine warre, wee muſt ſide with Reaſon, according to our duty, by the Law of Nature; and Natures Law, though not written in Stone (as was the Law of Religion) hath taken deep impreſſion in the Heart of Man, which is harder then marble of *Mount-Sinai*.

Cheef *Miniſters* of *Law*, think *Diuines* in gouerment should like the *Penall Statutes*, be choicely, and but ſeldome vs'd; for as thoſe Statutes are rigorouſly inquiſitiue after veniall faults, (punishing our very manners and weake conſtitution, as well as inſolent appetite; ſo Diuines (that are made vehement with contemplating the dignity of the Offended, (which is God) more then the frailty of the

Offender) gouerne as if men could be made Angells, ere they come to Heauen.

Great *Miniſters* of *Law* think likewiſe that Leaders of Armys are like ill Phyſitians, only fitt for deſperate cures, whoſe boldneſſe calls in the aſſiſtance of Fortune, during the feares and troubles of Art; Yet the health they giue to a diſtemperd State is not more accidentall then the preſeruation of it is vncertaine; becauſe they often grow vaine with ſucceſſe, and encourage a reſtor'd State to ſuch hazards, as shew like irregularity of life in other recouer'd bodys; ſuch as the cautious and ancient grauity of *Law* diſſuades: For *Law* (whoſe temperate deſigne is ſafety) rather preuents by conſtancy of Medicine (like a continu'd Dyet) diſeaſes in the Body-politick, then depends after a permitted Sickneſſe vpon the chance

of recouery. They think *Stateſmen* ſtriue to be as much Iudges of Law, as them ſelues, being cheef Miniſters of Law, are Iudges of the People; and that euen good *Stateſmen* peruert the Law more then Euill Iudges; For Law was anciently meant a Defenſiue Armor, and the People tooke it as from the Magazin of Iuſtice, to keep them ſafe from each others violence; but *Stateſmen* vſe it as offenſiue Armes, with which in forraging to get releef for Supreme Power, they often wound the Publique.

Thus wee haue firſt obſeru'd the Foure cheef aides of Gouerment, (*Religion*, *Armes*, *Policy*, and *Law*) defectiuly apply'd, and then wee haue found them weake by an emulous warr amongſt themſelues: it follows next, wee should introduce to ſtrengthen thoſe principall aides (ſtill making the People our direct object)

ſome collaterall help; which I will ſafely preſume to conſiſt in Poeſy.

Wee haue obſeru'd that the People ſince the latter time of Chriſtian religion, are more vnquiet then in former Ages; ſo diſobedient and fierce, as if they would shake off the ancient imputation of being Beaſts, by shewing their Maſters they know their owne ſtrength: and wee shall not erre by ſuppoſing that this coniunction of Fourefold Power hath faild in the effects of authority, by a miſapplication; for it hath rather endeauord to preuaile vpon their bodys, then their mindes; forgetting that the martiall art of conſtraining is the beſt; which aſſaults the weaker part; and the weakeſt part of the People is their mindes; for want of that which is the Mindes only Strength, *Education*; but their Bodys are ſtrong by continuall labour; for Labour is the Education of

the Body. Yet when I mention the misapplication of force, I should haue said, they haue not only faild by that, but by a maine error; Becauſe the ſubject on which they should worke is the Minde; and the Minde can neuer be conſtraind, though it may be gain'd by Perſuaſion: And ſince Perſuaſion is the principall Inſtrument which can bring to fashion the brittle and miſshapen mettall of the Minde, none are ſo fitt aides to this important worke as Poets: whoſe art is more then any enabled with a voluntary, and cheerfull aſſiſtance of Nature; and whoſe operations are as reſiſtleſſe, ſecret, eaſy, and ſubtle, as is the influence of Planetts.

I muſt not forget (leaſt I be preuented by the Vigilance of the Reader) that I haue profeſ'd not to repreſent the beauty of vertue in my Poem, with hope to perſuade common men;

and I haue ſaid that *Diuines* haue faild in diſcharging their share of Gouerment, by depending vpon the effects of Perſuaſion; and that Stateſmen in managing the People rely not vpon the perſuaſion of Diuines, but vpon force. In my deſpaire of reducing the mindes of Common men, I haue not confeſt any weakneſſe of Poeſy in the generall Science; but rather infer'd the particular ſtrength of the Heroick; which hath a force that ouermatches the infancy of ſuch mindes as are not enabled by degrees of Education; but there are leſſer forces in other kinds of Poeſy, by which they may traine, and prepare their vnderſtandings; and Princes, and Nobles being reform'd and made Angelicall by the Heroick, will be predominant lights, which the People cannot chuſe but vſe for direction; as Glowormes take in, and keep the

Sunns beames till they shine, and make day to themselues.

In saying that *Diuines* haue vainly hop'd to continue the peace of Gouerment by persuasiō, I haue imply'd such persuasions as are accompany'd with threatnings, and seconded by force; which are the persuasions of Pulpits; where is presented to the Obstinate, Hell after Death; and the ciuill Magistrate during Life constrains such obedience as the Church doth ordaine. But the persuasions of Poesy in stead of menaces, are Harmonious and delightfull insinuations, and neuer any constraint; vnlesse the rauishment of Reason may be call'd Force. And such Force, (contrary to that which *Diuines*, *Commanders*, *Statesmen* and *Lawyers* vse) begets such obedience as is neuer weary or grieu'd.

In declaring that *Statesmen* think-not the State wholly secure by such man-

ners as are bred from the perſuaſions of *Diuines*, but more willingly make Gouerment rely vpon military force, I haue neither concluded that Poets are vnprofitable, nor that *Stateſmen* think ſo; for the wiſdome of Poets, would firſt make the Images of Vertue ſo amiable that her beholders should not be able to looke off (rather gently, and delightfully infuſing, then inculcating Precepts) and then when the minde is conquer'd, like a willing Bride, Force should ſo behaue it ſelfe, as noble Huſbands vſe their power; that is, by letting their Wiues ſee the Dignity and prerogatiue of ~~their~~ our Sex (which is the Huſbands harmleſſe conqueſt of Peace) continually maintain'd to hinder Diſobedience, rather then rigourouſly impoſe Duty: But to ſuch an eaſy gouerment, neither the People (which are ſubjects to Kings and States) nor

Wiues(which are ſubject to Huſbãds) can peacefully yeild, vnleſſe they are firſt conquer'd by Vertue; and the Conqueſts of Vertue be neuer eaſy, but where her forces are commanded by Poets.

It may be objected that the education of the Peoples mindes (from whence Vertuous manners are deriu'd) by the ſeuerall kindes of Poeſy (of which the *Dramatick* hath been in all Ages very ſuccesfull) is oppoſite to the receau'd opinion, that the People ought to be continu'd in ignorance; a Maxime ſounding like the little ſubtilty of one that is a Stateſman only by Birth or Beard, and merits not his place by much thinking: For Ignorance is rude, cenſorious, jealous, obſtinate, and proud; theſe being exactly the ingredients of which Diſobedience is made; and Obedience proceeds from ample conſideration,

of which knowledge consists; and knowledge will soone put into one Scale the weight of oppression, and in the other, the heauy burden which Disobedience lays on vs in the effects of ciuill Warr: and then euen Tyranny will seem much lighter, when the hand of supreme Power bindes vp our Load, and lays it artfully on vs, then Disobedience (the Parent of Confusion) when wee all load one an other; in which euery one irregularly increases his fellows burden, to lessen his owne.

Others may object that Poesy on our Stage, or the Heroick in Musick (for so the latter was anciently vs'd) is preiudiciall to a State; as begetting Leuity, and giuing the People too great a diuersion by pleasure and mirth. To these (if they be worthy of Satisfaction) I reply; That whoeuer in Gouerment endeauors to make the

People

People ſerious and graue, (which are attributes that may become the Peoples *Repreſentatiues*, but not the People) doth practiſe a new way to enlarge the State, by making euery Subject a *Stateſman*: and he that means to gouerne ſo mournfully (as it were, without any Muſick in his Dominion) muſt lay but light burdens on his Subjects; or elſe he wants the ordinary wiſdome of thoſe, who to their Beaſts that are much loaden whiſtle all the day to encourage their Trauail: For that ſupreme power which expects a firme obedience in thoſe, who are not vs'd to rejoycing, but liue ſadly, as if they were ſtill preparing for the funerall of Peace, hath little skill in contriuing the laſtingneſſe of Gouerment, which is the principall worke of Art; And leſſe hath that Power conſider'd Nature; as if ſuch new auſterity did ſeem to

tax, euen her, for want of grauity, in bringing in the Spring so merrily with a musicall variety of Birds; And such sullen power doth forget that Battails (the most solemne and serious businesse of Death) are begun with Trumpets and Fifes; and anciently were continu'd with more diuersity of Musick. And that the Grecian Lawes (Lawes beīg the graueſt endeauour of human Councells, for the ease of Life) were long before the Days of *Lycurgus* (to make them more pleasant to memory) publishd in Verse: And that the wise *Athenians* (diuiding into Three parts the publique Reuenew) expended one in Plays and Showes, to diuert the People from meeting to consult of their Rulers merit, and the defects of Gouerment: And that the *Romans* had not so long continu'd their Empire, but for the same diuersions, at a vaster charge.

Againe it may be objected, that the Precepts of Christian Religion are sufficient towards our regulation, by appointmẽt of manners; and towards the ease of Life, by imposing obedience; so that the morall assistance of Poesy, is but vainly intruded. To this I may answer, that as no man should suspect the sufficiency of Religion by its insuccesfulnesse, so if the the insuccesfulnesse be confess'd, wee shall as little disparage Religion, by bringing in more aides when tis in action, as a Generall dishonors himselfe by endeauoring with more of his owne Forces to make sure an attempt that hath a while miscarry'd: For Poesy, which (like contracted *Essences* seemes the vtmost strength and actiuity of Nature) is as all good Arts, subseruient to Religion; all marching vnder the same Banner, though of lesse discipline and esteeme. And as

Poeſy is the beſt Expoſitor of Nature (Nature being myſterious to ſuch as vſe not to conſider) ſo Nature is the beſt Interpreter of God; and more cannot be ſaid of Religion. And when the Iudges of Religion (which are the Chiefs of the Church) neglect the help of Moraliſts in reforming the People (and Poets are of all Moraliſts the moſt vſefufull) they giue a ſentence againſt the Law of Nature: For Nature performes all things by correſpondent aides and harmony. And tis injurious not to think Poets the moſt vſefull Moraliſts; for as Poeſy is adornd and ſublim'd by Muſick, which makes it more pleaſant and acceptable; ſo morality is ſweetned and made more amiable by Poeſy. And the Auſterity of ſome Diuines may be the cauſe why Religion hath not more preuaild vpon the manners of Men: for great Doctors ſhould

rather comply with things that pleaſe (as the wiſe Apoſtle did with Ceremonies) then loſe a Proſelyte. And euen *Honor* (taught by morall Philoſophers, but more delightfully infus'd by Poets) will appeare (notwithſtanding the ſad ſeuerity of ſome latter Diuines) no vnſafe Guide towards Piety; for it is as wary and nice as *Conſcience*, though more cheerfull and couragious. And howeuer *Honor* be more pleaſing to flesh and blood, becauſe in this World it find's applauſe; yet tis not ſo mercenarie as Piety: for Piety (being of all her expectations inwardly aſſur'd) expects a reward in Heauen; to which all earthly payments compar'd, are but Shaddows, and Sand.

And it appeares that Poeſy hath for its naturall preuailings ouer the Vnderſtandings of Men (ſometimes making her conqueſts with eaſy

plaineſſe, like natiue country Beauty) been very ſuccesfull in the moſt graue, and important occaſions that the neceſſities of States or Mankinde haue produc'd. For it may be ſaid that *Demoſthenes* ſau'd the *Athenians* by the Fable or Parable of the Doggs and Wolues, in anſwer to King *Philip's* propoſition; And that *Menenius Agrippa* ſau'd the Senate, if not Rome, by that of the Belly and the Hands: and that euen our Sauiour was pleas'd (as the moſt preualent way of Doctrine) wholy to vſe ſuch kinde of Parables in his conuerting, or ſauing of Soules; it being written, *Without a Parable ſpake he not to them.* And had not the learned Apoſtle thought the wiſdome of Poets worthy his remembrance, and inſtructiue, not only to Heathens, but to Chriſtians, he had not cited *Epimenides* to the *Cretans*, as well as *Aratus* to the *Athenians*.

I cannot alſo be ignorant that diuers (whoſe conſciencious Melancholy amazes and diſcourages others Deuotion) will accuſe Poets as the Admirers of Beauty; and Inuentors, or Prouokers of that which by way of aſperſion they call *Loue*. But ſuch, in their firſt accuſation ſeeme to looke careleſly and vnthankfully vpon the wonderfull works of God; or elſe through low education, or age, become incompetent Iudges of what is the chief of his works vpon Earth. And Poets, when they praiſe Beauty, are at leaſt as lawfully thankfull to God, as when they praiſe Seas, Woods, Riuers, or any other parts that make vp a proſpect of the World. Nor can it be imagin'd but that Poets in praiſing them, praiſe wholy the Maker; & ſo in praiſing Beauty: For that Woman who beleeu's she is prais'd when her Beauty is commended, may as

well ſuppoſe that Poets think she created her ſelfe: And he that praiſes the inward Beauty of Women, which is their Vertue, doth more performe his duty then before: for our enuious ſilence in not approuing, and ſo encouraging what is good, is the cauſe that Vice is more in fashion and countenance then Vertue. But when Poets praiſe that which is not beauty, or the minde which is not vertuous, they erre through their miſtake, or by flattery; and flattery is a crime ſo much more proſperous in others who are Companions to greatneſſe, that it may be held in Poets rather Kindneſſe then deſigne.

They who accuſe Poets as Prouokers of Loue, are Enemys to Nature; and all affronts to Nature are offences to God, as inſolencies to all ſubordinate Officers of the Crowne are rudeneſſes to the King. *Loue* (in the moſt

obnoxious interpretation) is Natur's Preparatiue to her greateſt worke, which is the making of *Life*. And ſince the ſeuereſt Diuines of theſe latter times haue not been asham'd publiquely to command and define the moſt ſecret dutys, and entertainments of Loue in the Married; why should not Poets ciuilly endeuour to make a Frendship between the Gueſts before they meet, by teaching them to dignify each other with the vtmoſt of eſtimation. And Mariage in Mankinde were as rude and vnprepar'd as the haſty elections of other Creatures, but for acquaintance, and conuerſation before it : and that muſt be an acquaintance of Mindes, not of Bodys; and of the Minde, Poeſy is the moſt naturall and delightfull Interpreter.

When neither Religion (which is our Art towards God) nor Nature

(which is Gods firſt law to Man, though by Man leaſt ſtudy'd) nor when Reaſon (which is Nature, and made Art by Experience) can by the Enemys of Poeſy be ſufficiẽtly vrg'd againſt it; then ſome (whoſe frowardneſſe will not let them quitt an euill cauſe) plead written Authoritie. And though ſuch authoritie be a Weapon, that euen in the warr of Religion, diſtreſſ'd Diſputers take vp, as their laſt ſhift; yet here wee would proteſt againſt it, but that wee finde it makes a falſe deffence, and leaues the Enemy more open. This authoritie (which is but ſingle too) is from *Plato*; and him ſome haue malitiouſly quoted; as if in his fein'd Common-wealth he had banish'd all Poets. But *Plato* ſays nothing againſt Poets in generall; and in his particular quarrell (which is to *Homer*, and *Heſiod*) only condemnes ſuch errors as wee mention'd in the

begining of this *Preface*, when wee look'd vpon the Ancients. And thoſe errors conſiſt in their abaſing Religion, by repreſenting the Gods in euill proportion, and their *Heroes* with as vnequal Characters; and ſo brought Vices into fashion, by intermixing them with the vertues of great Perſons. Yet euen during this diuine anger of *Plato*, he concludes not againſt Poeſy, but the Poems then moſt in requeſt: for theſe be the words of his Law. *If any Man (hauing abilitie to imitate what he pleaſes) imitate in his Poems both good and euill, let him be reuerenc'd, as a ſacred, admirable, and pleaſant Perſon; but be it likewiſe knowne, he muſt haue no place in our Common-wealth.* And yet before his banishment he allows him, *the honor of a Diadem, and ſweet Odours to annoint his Head:* and afterwards ſays. *Let vs make vſe of more profitable,*

though more ſeuere, and leſſe pleaſant Poets, who can imitate that which is for the honor and benefit of the Common-wealth. But thoſe who make vſe of this juſt indignation of *Plato* to the vnjuſt ſcandall of Poeſy, haue the common craft of Falſe-Witneſſes, inlarging euery circomſtance, when it may hurt, and concealing all things that may deffend him they oppoſe. For they will not remember how much the Scholler of *Plato* (who like an abſolute Monarch ouer Arts, hath almoſt ſilenc'd his Maſter throughout the Schooles of Europe) labours to make Poeſy vniuerſally current, by giuing Lawes to the Science: Nor will they take notice, in what dignitie it continu'd whilſt the *Greeks* kept their dominion, or Language; and how much the *Romans* cherish'd euen the publique repetition of *Verſes*: Nor will they vouchſafe to obſerue

(though *Iuuenall* take care to record it) how gladly all *Rome* (during that exercise) ranne to the voice of *Statius*.

Thus hauing taken measure (though hastily) of the extent of those great Professions that in Gouerment contribute to the necessities, ease, and lawfull pleasures of Men; and finding Poesy as vsefull now, as the Ancients found it towards perfection and happinesse; I will, Sir, (vnlesse with these Two Bookes you returne me a discouragment) cheerfully proceed: and though a little time would perfect the Third, and make it fitt for the Presse; I am resolu'd rather to hazard the inconuenience which expectation breeds, (for diuers with no ill satisfaction haue had a taste of *Gondibert*) then endure that violent enuy which assaults all Writers whilst they liue;

though their Papers be but fill'd with very negligẽt and ordinary thoughts: and therfore I delay the publication of any part of the Poem, till I can ſend it you from *America*; whither I now ſpeedily prepare; hauing the folly to hope, that when I am in another World (though not in the common ſenſe of dying) I ſhall finde my Readers (euen the Poets of the preſent Age) as temperate, and benigne, as wee are all to the Dead, whoſe remote excellence cannot hinder our reputation. And now, Sir, to end with the Allegory which I haue ſo long continu'd, I ſhall (after all my buſy vanitie in ſhewing and deſcribing my new Building) with great quietneſſe (being almoſt as weary as your ſelfe) bring you to the Backdore, that you may make no reuiew but in my abſence; and ſteale haſtely

from you, as one who is asham'd of all the trouble you haue receau'd from,

(SIR)

Your most humble, and most affectionate Seruant
WILL. D'AVENANT.

From the Louure in Paris
January 2. 1650.

THE ANSWER OF Mr. HOBBES TO SIR WILL. D'AVENANT'S PREFACE BEFORE GONDIBERT.

SIR, If to commend your Poeme, I should onely say (in generall Termes) that in the choyce of your Argument, the disposition of the partes, the maintenance of the Characters of your Persons, the dignity and vigour

of your expreſſion you haue performed all the parts of various experience, ready memory, cleare iudgment, ſwift and well gouern'd fancy, though it were enough for the truth, it were too little for the weight and credit of my teſtimony. For I lie open to two Exceptions, one of an incompetent, the other of a corrupted Witneſſe. Incompetent, becauſe I am not a Poet; and corrupted with the Honor done me by your Preface. The former obliges me to ſay ſomething (by the way) of the Nature and differences of Poeſy.

As Philoſophers haue diuided the Vniuerſe (their ſubject) into three Regions, *Cæleſtiall*; *Aëriall*, and *Terreſtriall*; ſo the Poets, (whoſe worke it is by imitating humane life, in delightfull and meaſur'd lines, to auert men from vice, and encline them to vertuous and honorable actions) haue

lodg'd themſelues in the three Regions of mankind, *Court*, *Citty*, and *Contry*, correſpondent in ſome proportion, to thoſe three Regions of the World. For there is in Princes, and men of conſpicuous power (anciently called *Heroes*) a luſtre and influence vpon the reſt of men, reſembling that of the Heauens; and an inſincereneſſe, inconſtancy, and troubleſome humor of thoſe that dwell in populous Citties, like the mobility, bluſtring, and impurity of the Aire; and a plaineſſe, and (though dull) yet a nutritiue faculty in rurall people, that endures a compariſon with the Earth they labour.

From hence haue proceeded three ſorts of Poeſy. *Heroique*, *Scommatique*, and *Paſtorall*. Euery one of theſe is diſtinguished againe in the manner of *Repreſentation*, which ſometimes is *Narratiue*, wherein the Poet himſelfe relateth, and ſometimes *Drama-*

tique, as when the persons are euery one adorned and brought vpon the Theater, to speake and act their owne parts. There is therefore neither more nor lesse then six sorts of Poesy. For the Heroique Poeme narratiue (such as is yours) is called an *Epique Poeme*; The Heroique Poeme Dramatique, is *Tragedy*. The Scommatique Narratiue, is *Satyre*, Dramatique is *Comedy*. The Pastorall narratiue, is called simply *Pastorall* (anciently *Bucolique*) the same Dramatique, *Pastorall comedy*. The Figure therefore of an Epique Poeme, and of a Tragedy, ought to be the same, for they differ no more but in that they are pronounced by one, or many persons. Which I insert to iustify the figure of yours, consisting of fiue bookes diuided into Songs, or Cantoes, as fiue Acts diuided into Scenes has euer bene the approued figure of a Tragedy.

They that take for Poesy whatsoeuer is writ in Verse, will thinke this diuision imperfect, and call in Sonnets, Epigrammes, Eclogues, and the like peeces (which are but Essayes, and partes of an entire Poeme) and reckon *Empedocles*, and *Lucretius* (naturall Philosophers) for Poets, and the morall precepts of *Phocylides*, *Theognis*, and the Quatraines of *Pybrach*, and the History of *Lucan*, and others of that kind amongst Poemes; bestowing on such Writers for honor, the name of Poets, rather then of Historians, or Philosophers. But the subject of a Poeme is the manners of men, not naturall causes; manners presented, not dictated; and manners feyned (as the name of Poesy importes) not found in men. They that giue entrance to Fictions writ in Prose, erre not so much, but they erre. For Poesy requireth delight-

fulneſſe, not onely of fiction, but of ſtile; in which if Proſe contend which Verſe it is with diſaduantage and (as it were) on foot againſt the ſtrength and winges of *Pegaſus*.

For Verſe amongſt the *Greekes* was appropriated anciently to the ſeruice of their Gods, and was the Holy ſtile; the ſtile of the Oracles; the ſtile of the Lawes; and the ſtile of men that publiquely recõmended to their Gods, the vowes and thankes of the people; which was done in their holy ſonges called Hymnes; and the Compoſers of them were called Prophets and Prieſts before the name of Poet was knowne. When afterwards the maieſty of that ſtile was obſerued, the Poets choſe it as beſt becomming their high inuention. And for the Antiquity of Verſe it is greater then the antiquity of Letters. For it is certaine, *Cadmus* was the firſt that (from *Phœ-*

nicia, a contry that neigboureth *Iudæa*) brought the vse of Letters into Greece. But the seruice of the Gods, and the lawes (which by measured Sounds were easily committed to the memory) had bene long time in vse, before the arriuall of *Cadmus* there.

There is besides the grace of stile, a nother cause why the antient Poets chose to write in measured language, which is this. Their Poemes were made at first with intention to haue them sung, as well Epique, as Dramatique (which custom hath been long time layd aside, but began to be reuiued in part, of late yeres in Italy) and could not be made commensurable to the Voyce or Instruments, in Prose; the wayes and motions whereof are so vncertayne and vndistinguished, (like the way and motion of a Ship in the Sea) as not onely to discompose the best Composers, but also to disappoint

ſome times the moſt attentiue Reader, and put him to hunt counter for the ſenſe. It was therefore neceſſary for Poets in thoſe times, to write in Verſe.

The verſe which the Greekes, and Latines (conſidering the nature of their owne languages) found by experience moſt graue, and for an Epique Poeme moſt decent, was their *Hexameter*; a Verſe limited, not onely in the length of the line, but alſo in the quantity of the ſyllabes. In ſteed of which wee vſe the line often ſyllables, recompenſing the neglect of their quantity, with the diligence of Rime. And this meaſure is ſo proper for an Heroique Poeme, as without ſome loſſe of grauity and dignity, it was neuer changed. A longer is not farre from ill Proſe, and a ſhorter, is a kind of whisking (you know) like the vnlacing, rather then the ſinging of a Muſe. In an Epigramme or a Son-

net, a man may vary his measures, and seeke glory from a needlesse difficulty, as he that contriued verses into the formes of an Organ, a Hatchet, an Egge, an Altar, and a payre of Winges; but in so great and noble a worke as is an Epique Poeme, for a man to obstruct his owne way with vnprofitable difficulties, is great imprudence. So likewise to chuse a needeleſſe and difficult correspõdence of Rime, is but a difficult toy, and forces a man some times for the stopping of a chinke to say some what he did neuer thinke; I cannot therefore but very much approue your *Stanza*, where in the syllables in euery verse are ten, and the Rime Alternate.

For the choyse of your subiect you haue sufficiently iustified your selfe in your Preface. But because I haue obserued in *Virgil*, that the Honor done to *Æneas* and his companions, has so

bright a reflexion vpon *Augustus Cæsar*, and other great Romanes of that time, as a man may suspect him not constantly possessed with the noble spirit of those his *Heroes*, and beleeue you are not acquainted with any great man of the Race of *Gondibert*, I adde to your Iustification the purity of your purpose, in hauing no other motiue of your labour, but to adorne vertue, and procure her Louers; then which there cannot be a worthier designe, and more becomming noble Poesy.

In that you make so small account of the example of almost all the approuued Poets, ancient and moderne, who thought fit in the beginning, and some times also in the progresse of their Poemes, to inuoke a Muse, or some other Deitye, that should dictate to them, or assist them in their writings, they that take not the lawes of

'Art, from any reaſon of their owne, but from the faſhion of precedent times, will perhaps accuſe your ſingularity. For my part, I neither ſubſcribe to their accuſation, nor yet condemne that Heathen cuſtome, otherwiſe then as acceſſary to their falſe Religion. For their Poets were their Diuines; had the name of Prophets; Excerciſed amongſt the People a kind of ſpirituall Authority; would be thought to ſpeake by a diuine ſpirit; haue their workes which they writte in Verſe (the diuine ſtile) paſſe for the word of God, and not of man; and to be hearkened to with reuerence. Do not our Diuines (excepting the ſtile) do the ſame, and by vs that are of the ſame Religion cannot iuſtly be reprehended for it? Beſides, in the vſe of the ſpirituall calling of Diuines, there is danger ſometimes to be feared, from want of skill, ſuch as is reported

of vnskillfull Coniurers, that miſta-king the rites and ceremonious points of their art, call vp ſuch ſpirits, as they cannot at their pleaſure allay againe; by whom ſtormes are rayſed, that ouerthrough buildings, and are the cauſe of miſerable wrackes at ſea. Vnſkillful diuines do oftentimes the like, For when they call vnſeaſonably for *Zeale* there appeares a ſpirit of *Cruelty*; and by the like error inſteed of *Truth* they rayſe *Diſcord*; iuſteed of *Wiſedome*, *Fraud*; inſteed of *Reformation*, *Tumult*; and *Controuerſie* inſteed of *Religion*. Whereas in the Heathen Poets, at leaſt in thoſe whoſe workes haue laſted to the time wee are in, there are none of thoſe indiſcretions to be found, that tended to ſubuerſion, or diſturbance of the Commonwealthes wherein they liued. But why a Chriſtian ſhould thinke it an ornament to his Poeme; either to profane

the true God, or inuoke a falſe one, I can imagine no cauſe, but a reaſonleſſe imitation of cuſtome; of a foolish cuſtome; by which a man enabled to ſpeake wiſely from the principles of nature, and his owne meditation, loues rather to be thought to ſpeake by inſpiration, like a Bagpipe.

Time and education begets experience; Experience begets memory; Memory begets Iudgement, and Fancy; Iudgement begets the ſtrength and ſtructure; and Fancy begets the ornaments of a Poeme. The Ancients therefore fabled not abſurdly, in making memory the mother of the Muſes. For memory is the World (though not really, yet ſo as in a looking glaſſe) in which the Iudgment the ſeuerer Siſter buſieth her ſelfe in a graue and rigide examination of all the parts of Nature, and in regiſtring by Letters, their order, cauſes, vſes, differences

and reſemblances; Whereby the Fancy, when any worke of Art is to be performed, findeth her materials at hand and prepared for vſe, and needes no more then a ſwift motion ouer them, that what she wants, and is there to be had, may not lye too long vneſpied. So that when she ſeemeth to fly from one Indies to the other, and from Heauen to Earth, and to penetrate into the hardeſt matter, and obſcureſt places, into the future, and into her ſelfe, and all this in a point of time, the voyage is not very great, her ſelfe being all she ſeekes; and her wonderfull celerity, conſiſteth not ſo much in motion, as in copious Imagery diſcreetly ordered, and perfectly regiſtred in the memory; which moſt men vnder the name of Philoſophy haue a glimpſe of, and is pretended to by many that groſſely miſtaking her embrace contention in her place. But

ſo farre forth as the Fancy of man, has traced the wayes of true Philoſophy, ſo farre it hath produced very maruellous effects to the benefit of mankind. All that is bewtifull or defenſible in buildinge; or meruaylous in Engines and Inſtruments of motion; Whatſoeuer commodity men receaue from the obſeruation of the Heauens, from the deſcription of the Earth, from the account of Time, from walking on the Seas; and whatſoeuer diſtinguiſheth the ciuility of *Europe*, from the Barbarity of the *American* ſauuages, is the workemanship of Fancy, but guided by the Precepts of true Philoſophy. But where theſe precepts fayle, as they haue hetherto fayled in the doctrine of Morall vertue, there the Architect (*Fancy*) muſt take the Philoſophers part vpon her ſelfe. He therefore that vndertakes an Heroique Poeme (which is to exhibite a ve-

nerable and amiable Image of Heroique vertue) muſt not onely be the Poet, to place and connect, but alſo the Philoſopher, to furnish and ſquare his matter, that is, to make both body and ſoule, coulor and shaddow of his Poeme out of his owne ſtore: which how well you haue performed I am now conſidering.

Obſeruing how few the perſons be you introduce in the beginninge, and how in the courſe of the actions of theſe (the number increaſinge) after ſeuerall confluences, they run all at laſt into the two principall ſtreames of your Poeme, *Gondibert* and *Oſwald*, me thinkes the Fable is not much vnlike the Theater. For ſo, from ſeuerall and farre diſtant Sources, do the leſſer Brookes of Lombardy, flowing into one another, fall all at laſt into the two mayne Riuers, the *Po*, and the *Adice*. It hath the ſame reſemblance alſo with

with a mans veines, which proceeding from different parts, after the like concourse, insert themselues at last into the two principall veynes of the Body. But when I considered that also the actions of men, which singly are inconsiderable, after many coniunctures, grow at last either into one great protecting power, or into two destroying factions, I could not but approue the structure of your Poeme, which ought to be no other then such as an imitation of humane life requireth.

In the streames themselues I find nothing but settled Valour, cleane Honor, calme Counsell, learned diuersion and pure Loue; saue onely a torrent or two of Ambition, which (though a fault) has somewhat Heroique in it, and therefore must haue place in an Heroique Poeme. To shew the reader in what place he shall find

euery excellent picture of vertue you haue drawne, is too long. And to shew him one, is to preiudice the reſt; yet I cannot forbeare to point him to the Deſcription of Loue in the perſon of *Birtha*, in the ſeuenth *Canto* of the ſecond Booke. There has nothing bene ſayd of that ſubject neither by the Ancient nor moderne Poets comparable to it. Poets are Paynters: I would faine ſee another Painter draw ſo true perfect and natural a Loue to the Life, and make vſe of nothing but pure lines, without the helpe of any the leaſt vncomely shaddow, as you haue done. But let it be read as a piece by it ſelfe, for in the almoſt equall height of the whole, the eminence of partes is Loſt.

There are ſome that are not pleaſed with fiction, vnleſſe it be bold; not onely to exceed the *worke*, but alſo the *poſſibility* of nature, they would

haue impenetrable Armors, Inchanted Caſtles, invulnerable bodies, Iron men, flying Horſes, and a thouſand other ſuch thinges, which are eaſily fayned by them that dare. Againſt ſuch I defend you (without aſſenting to thoſe that condemne either *Homer* or *Virgil*) by diſſenting onely from thoſe that thinke the Beauty of a Poeme conſiſteth in the exorbitancy of the fiction. For as truth is the bound of Hiſtoricall, ſo the Reſemblance of truth is the vtmoſt limit of Poeticall Liberty. In old time amongſt the Heathen ſuch ſtrange fictions, and Metamorphoſes, were not ſo remote from the Articles of their faith, as they are now from ours, and therefore were not ſo vnpleaſant. Beyond the actuall workes of nature a Poet may now go; but beyond the conceaued poſſibility of nature neuer. I can allow a Geographer to make, in the

Sea, a fish or a ship, which by the ſcale of his mappe would be two or three hundred mile long, and thinke it done for ornament, becauſe it is done with out the precincts of his vndertaking; but when he paynts an Elephant ſo, I preſently apprehend it as ignorance, and a playne confeſſion of *Terra incognita.*

As the Deſcription of Great men and Great Actions is the conſtant deſigne of a Poet; ſo the Deſcriptions of worthy circomſtances are neceſſary acceſſions to a Poeme, and being well performed are the Iewels and moſt pretious ornaments of Poeſy. Such in *Virgil* are the Funerall games of *Anchiſes*, The duel of *Æneas* and *Turnus*, *&c.* and ſuch in yours are *The Hunting, The Battayle. The Citty Morning, The Funerall, The Houſe of Aſtragon, The Library, and the Temples,*

equall to his, or those of *Homer* whom he imitated.

There remaynes now no more to be considered but the Expression, in which consisteth the countenance and coulour of a bewtifull Muse; and is giuen her by the Poet out of his owne prouision, or is borrowed from others. That which he hath of his owne, is nothing but experience and knowledge of Nature, and specially humane nature; and is the true, and naturall Colour. But that which is taken out of Bookes (the ordinary boxes of Counterfait Complexion) shewes well or ill, as it hath more or lesse resemblance with the naturall, and are not to be vsed (without examination) vnaduisedly. For in him that professes the imitation of Nature, as all Poets do) what greater fault can there be, then to bewray an ignorãce of nature in his Poeme; especially

hauing a liberty allowed him, if he meete with any thing he cannot maſter, to leaue it out?

That which giueth a Poeme the true and naturall Colour conſiſteth in two things, which are; *To know well*, that is, to haue images of nature in the memory diſtinct and cleare; and *To know much*. A ſigne of the firſt is perſpicuity, property, and decency; which delight all ſortes of men, either by inſtructing the ignorant, or ſoothing the learned in their knowledge. A ſigne of the later is nouelty of expreſſion, and pleaſeth by excitation of the mind; for nouelty cauſeth admiration, and admiration, curioſity, which is a delightfull appetite of knowledge.

There be ſo many wordes in vſe at this day in the English tongue, that, though of magnifique ſound, yet (like the windy bliſters of a troubled water,

haue no ſenſe at all; and ſo many others that looſe their meaning, by being ill coupled, that it is a hard matter to auoyd them; for hauing bene obtruded vpon youth in the Schooles (by ſuch as make it, I thinke, their buſineſſe there (as t'is expreſt by the beſt Poet)

With termes to charme the weake and poſe the wiſe,

they grow vp with them, and gaining reputation with the ignorant, are not eaſily ſhaken of. Gondibert. lib. 1. Cãt. 5.

To this palpable darkneſſe, I may alſo adde the ambitious obſcurity of expreſſing more then is perfectly conceaued; or perfect conception in fewer words then it requires. Which Expreſſions, though they haue had the honor to be called ſtrong lines, are in deed no better then Riddles, and not onely to the Reader, but alſo (after a little time) to the Writer himſelfe darke and trouble ſome.

To the property of Expreſſion I referre, that cleareneſſe of memory, by which a Poet when he hath once introduced any perſon whatſoeuer, ſpeaking in his Poeme, mainteyneth in him to the end the ſame character he gaue him in the beginning. The variation whereof, is a change of pace, that argues the Poet tired.

Of the Indecencyes of an Heroique Poeme, the moſt remarquable are thoſe that shew diſproportion either betweene the perſons and their actiõs, or betweene the manners of the Poet and the Poeme. Of the firſt kind, is the vncomlineſſe of repreſenting in great perſons the inhumane vice of Cruelty, or the ſordide vices of Luſt and Drunkeneſſe. To ſuch parts as thoſe the Ancient approued Poets, thought it fit to ſuborne, not the perſons of men, but of monſters and beaſtly Giants, ſuch as *Polyphemus*,

Cacus, and the *Centaures*. For it is ſuppoſed a Muſe, when she is inuoked to ſing a ſong of that nature, should maidenly aduiſe the Poet, to ſet ſuch perſons to ſing their owne vices vpon the ſtage; for it is not ſo vnſeemely in a *Tragedy*. Of the ſame kind it is to repreſent ſcurrility, or any action or languadge that moueth much laughter. The delight of an *Epique* Poeme conſiſteth not in mirth, but admiration. Mirth and laughter is proper to *Comedy* and *Satyre*. Great perſons that haue their mindes employed on great deſignes, haue not leaſure enough to laugh, and are pleaſed with the contemplation of their owne power and vertues, ſo as they need not the infirmities and vices of other men to recommend themſelues to their owne fauor by compariſon, as all men do when they laugh. Of the ſecond kind, where the diſproportion

is betweene the Poet, and the Persons of his Poeme, one is in the Dialect of the Inferior sort of People which is allwayes different from the language of the Court. Another is to deriue the Illustration of any thing, from such metaphores or comparisons as cannot come into mens thoughts, but by meane conuersation, and experience of humble or euill Artes, which the persons of an *Epique* Poeme cannot be thought acquainted with.

From *Knowing much*, proceedeth the admirable variety and nouelty of metaphors and similitudes, which are not possibly to be lighted on, in the compasse of a narrow knowledge. And the want whereof compelleth a Writer to expressions that are either defac'd by time, or sullied with vulgar or long vse. For the Phrases of Poesy, as the ayres of musique with often hearing become insipide, the

Reader hauing no more ſenſe of their force, then our Flesh is ſenſible of the bones that ſuſteine it. As the ſenſe we haue of bodies, conſiſteth in change and variety of impreſſion, ſo alſo does the ſenſe of languadge in the variety and changeable vſe of words. I meane not in the affectation of words newly brought home from trauaile, but in new (and with all ſignificant) tranſlation to our purpoſes, of thoſe that be already receaued; and in farre fetch't (but withall, apt, inſtructiue, and comely) ſimilitudes.

Hauing thus (I hope) auoyded the firſt Exception, againſt the incompetency of my Iudgement. I am but little moued with the ſecond, which is of being bribed by the honor you haue done me, by attributing in your Preface ſomewhat to my Iudgement. For I haue vſed your Iudgment no

leſſe in many thinges of mine, which comming to light will thereby appeare the better. And ſo you haue your bribe againe.

Hauing thus made way for the admiſſion of my Teſtimony, I giue it briefly thus; I neuer yet ſaw Poeme, that had ſo much shape of Art, health of Morality, and vigour and bewty of Expreſſion as this of yours. And but for the clamour of the multitude, that hide their Enuy of the preſent, vnder a Reuerence of Antiquity I should ſay further, that it would laſt as long as either the *Æneid*, or *Iliad*, but for one Diſauantage. And the Diſaduantage is this: The languages of the *Greekes* and *Romanes* (by their Colonies and Conqueſts) haue put off flesh and bloud, and are become immutable, which none of the moderne tongues are like

to be. I honor Antiquity, but that which is commonly called *old time*, is *yong time*. The glory of Antiquity is due, not to the Dead, but to the Aged.

And now, whileſt I thinke on't, giue me leaue with a short diſcord to ſweeten the Harmony of the approaching cloſe. I haue nothing to object againſt your Poeme; but diſſent onely from ſomething in your Preface, ſounding to the preiudice of Age. Tis commonly ſayd, that old Age is a returne to childhood. Which methinkes you inſiſt on ſo long, as if you deſired it should be beleeued. That's the note I meane to shake a litle. That ſaying, meant onely of the weakneſſe of body, was wreſted to the weakneſſe of minde, by froward children, weary of the controulment of their parents, maſters, and other admonitors. Secondly the dotage and

childishneſſe they aſcribe to age is neuer the effect of Time, but ſometimes of the exceſſes of youth, and not a returning to, but a continuall ſtay with childhood. For they that wanting the curioſity of furnishing their memories with the rarities of nature in their youth, and paſſe their time in making prouiſion onely for their eaſe, and ſenſuall delight, are children ſtill, at what yeres ſoeuer; as they that comming into a populous citty, neuer go out of their owne Inne, are ſtrangers ſtill, how long-ſoeuer they haue bene there. Thirdly, there is no reaſon for any man to thinke himſelfe wiſer to day then yeſterday, which does not equally conuince he shall be wiſer to morrow then to day.

Fourthly, you will be forced to change your opinion, hereafter when

you are old; and in the meane time you diſcredit all I haue ſayd before in your commendation, becauſe I am old already. But no more of this.

I beleeue (Sir) you haue ſeene a curious kind of perſpectiue, where, he that lookes through a short hollow pipe, vpon a picture conteyning diuerſe figures, ſees none of thoſe that are there paynted, but ſome one perſon made vp of their partes, conueighed to the eye by the artificiall cutting of a glaſſe. I find in my imagination an effect not vnlike it from your Poeme. The vertues you diſtribute there amongſt ſo many noble Perſons, repreſent (in the reading) the image but of one mans vertue to my fancy, which is your owne; and that ſo deepely imprinted, as to ſtay for euer there, and gouerne all the reſt of my thoughts, and affections

in the way of honoring and ſeruing you, to the vtmoſt of my power, that am.

(SIR)

Your moſt humble and obedient ſeruant,
THOMAS HOBBES.

Paris Ian. 10. 1650.

TO SIR WILLIAM D'AVENANT, vpon his two first Bookes of GONDIBERT, finish'd before his voyage to *America*.

THus the wise Nightingale that leaues her home,
Her native wood, when Stormes and Winter come,
Pursuing constantly the cheerfull Spring
To forraigne Graues does her old Musick bring:
The drooping Hebrews *banish'd Harpes vnstrung*
At Babilon, *vpon the Willowes hung;*
Yours sounds aloud, and tell's vs you excell
No lesse in courage then in singing well;
Whilst vnconcern'd you let your Country know,
They haue impou'rished themselues, not you;
Who with the Muses helpe can mock those fates
Which threaten Kingdomes, and disorder States.
So Ouid *when from* Cæsar's *rage he fled,*
The Roman *Muse to* Pontus *with him led;*
Where he so sung, that Wee through Pitty's Glasse,
See Nero *milder then* Augustus *was.*
Hereafter such in thy behalf shall be
Th' indulgent censure of Posterity.
To banish those who with such art can sing,
Is a rude crime which its owne curse does bring;
Ages to come shall nere know how they fought
Nor how to Loue their present Youth be taught.

This to thy Self. Now to thy matchleſſe Booke,
Wherein thoſe few that can with judgment looke
May finde old Loue in pure freſh language told,
Like new ſtampt Coyne made out of Angell gold.
Such truth in Loue as th' antique world did know,
In ſuch a Stile as Courts may boaſt of now.
Which no bold tales of Gods *or* Monſters *ſwell*
But human paſſions, ſuch as with vs dwell.
Man *is thy theame, his Vertue or his Rage*
Drawn to the life in each elaborate Page.
Mars *nor* Bellona *are not named here;*
But ſuch a Gondibert *as both might feare.*
Venus *had here and* Hebe *been out-shin'd*
By thy bright Birtha, *and thy* Rhodalind.
Such is thy happy skill, and ſuch the odds
Betwixt thy Worthys *and the* Grecian Gods.
Whoſe Deity's in vaine had here come downe,
Where mortall beauty weares the Soueraign Crowne;
Such as of fleſh compos'd, by fleſh and blood
(Though not reſiſted) may be vnderſtood.

ED. WALLER.

TO SIR WILLIAM D'AVENANT, vpon his two first Bookes of *Gondibert*, finisht before his voyage to *America*.

METhinks Heroick Poesy till now
Like some fantastique Fairy land did show;
Gods, Deuills, Nymphs, Witches, and Giants race,
And all but Man, in Mans best Work had place.
Thou like some worthy Knight, with sacred Armes
Dost driue the Monsters *thence, and end the Charmes:*
In stead of those dost Men *and Manners plant,*
The things which that rich soyle did cheefly want.
But euen thy Mortalls *doe their* Gods *excell*
Taught by thy Muse to Fight and Loue so well.
By fatall hands whilst present Empires fall,
Thine from the graue past Monarchies recall.
So much more thanks from human kinde does merits
The Poets Fury, then the Zelots Spirit.
And from the graue thou mak'st this Empire rise
Not like some dreadfull Ghost t' affright our Eyes;
But with more beauty and triumphant state
Then when it crown'd at proud Verona *sat.*
So Will our God rebuild Mans perisht frame,
And raise him vp much better, yet the same:

So Godlike Poets doe paſt things rehearſe
Not change, but heighten Nature with their Verſe.
With ſhame methinks great Italy *muſt ſee*
Her Conquerors calld to life againe by thee;
Call'd by ſuch powerfull Arts that ancient Rome
May blush ne leſſe to ſee her wit o'recome.
Some men their Fancys like their Faiths derive;
And count all ill but that which Rome does give;
The markes of Old *and* Catholick *would finde;*
To the ſame Chaire would Truth *and* Fiction *binde.*
Thou in theſe beaten paths diſdainſt to tread,
And ſcornſt to Live by robbing of the Dead.
Since Time does all things change, thou thinkſt not fitt
This latter Age ſhould ſee all new, but Witt.
Thy Fancy, like a Flame, her way does make;
And leaues bright tracks for following Pens to take.
Sure 'twas this noble boldnes of the Muſe
Did thy deſire to ſeek new Worlds infuſe;
And ne're did Heauen ſo much a Voyage bleſſe
If thou canſt plant but there with like ſucceſſe.

AB. COWLEY.